



the Chaplain



The Teaching Ministry of the Chaplain
by Lee J. Gable

Ministering to Young Soldiers and WACs
by Robert N. Powell

Men in the Church Coming into Their Own
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The Transplanted Rebel
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AUGUST 1962

the Chaplain

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ARTICLES

- The Teaching Ministry of the
Chaplain LEE J. GABLE 1
- Ministering to Young Soldiers
and WACs ROBERT R. POWELL 7
- I Now Declare .. MARION J. CREEGER 13
- Laymen in the Church Coming into
Their Own JOHN L. CASTEEL 19
- Man's Excuses ... WALLACE M. HALE 31
- The Transplanted Rebel
ARNOLD MARQUIS 36
- Christian Witness in Century 21
VEDA GRAVES 46
- The Chaplain's Personal Ministry .. 47

DEPARTMENTS

- Preaching Clinic JAMES T. CLELAND 16
- The Chaplain's Scrapbook 24
- Chaplains' Queries
GLENN J. WITHERSPOON 29
- Report from New Delhi
DOROTHY MACLEOD 44
- News Roundup 48
- Books 58

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The Teaching Ministry of the Chaplain

I HAVE never been a chaplain, but many chaplains and men and women in the armed services have helped me see the teaching ministry for which the chaplain is responsible. A graduate of Lancaster Theological Seminary, now a chaplain, started it all when he returned to the Seminary and told us something of his work. I realized that he has at least as much responsibility for Christian education as does the pastor of a civilian congregation. He has to put his teaching ministry into sharper focus than does the civilian pastor.

Then came invitations for me to participate in religious education seminars sponsored by the Office of the Chief of Chaplains of the Air Force. These conferences, in the United States, Europe, and Africa, involved many chaplains as well as servicemen and the wives of servicemen who worked as volunteers in the chapel program. It is against this background that I write.

After a brief review of the teaching task of the church, whether civilian or military, I shall seek to develop two phases of the teaching ministry for which the chaplain is responsible: the two-way communication which should take place in connection with preaching, and the chaplain's responsibility as teacher of teachers.

The Teaching Task

Whenever there is living religion, it is necessary to find ways of helping people to understand that religion and to build their life and thought around it. Therefore the church, wherever it is, has a teaching task to perform. As Robert Raines has put it in his book *New Life in the Church* (Harper, 1961, \$3.00), it is a main task of the church to provide the conditions and circumstances which may enable God to awaken or re-awaken people. This is a sound insight. People are awakened not by what the leader of

a class or group may do but by the power of the Spirit of God released in human life. This however does not rule out human responsibility. It is our task to provide such conditions and such circumstances as may enable spiritual power to be released and to become controlling in human life.

This becomes a broad responsibility which rests on the Christian community as a whole and is by no means limited to persons or groups whose function may be narrowly conceived as "teaching." Randolph Crump Miller has expressed this point quite clearly for the civilian church. In the very same sense I believe it to apply to the Christian community within military circles. "This involves the local congregation in a policy of Christian education. The parish is responsible for the education of *all* of its members. The program of the church school, reaching the young up to various ages is only a small part of the total impact of the church on its people. *Every* organization, *every* activity, *every* worship service, and *every* informal meeting is part of the impact of the Christian community on its members and on others who come under its influence." (*Christian Nurture and the Church*, by Randolph Crump Miller. Scribners. 1961. \$3.50.)

For leadership in this Christian task the chaplain bears responsibility. In part he performs this task personally. In part he performs it through others whom he seeks to

enlist for co-operative Christian witness.

The Chaplain and Two-Way Communication

The chaplain has a teaching function at many points in his work—in orientation, in counseling, in the way in which the chaplain's office functions, in leadership of occasional special study groups. The implications of the teaching function in these connections are obvious and will not be elaborated here.

Rather, let us explore the possibilities of two-way communication that lie in one of the main Christian functions of the chaplain, namely his leadership of worship and his preaching. Chaplains tell me that the Sunday chapel service, with its worship and sermon, represents the best opportunity they have to reach service personnel. This means that the sermon may be the one opportunity which the chaplain has to influence the thinking and motivation of many of the people who are under his spiritual care.

I submit that it is not enough for the chaplain to search the Scriptures, exercise the homiletic arts and preach the most powerful sermon he knows how to preach. All of this he should do, but there is more. If lives are to be touched fundamentally and changed there must be two-way communication, even in connection with preaching.

One form of two-way communication is discussion of the sermon shortly after it has been preached.

This has often been suggested but not very often practiced. The purpose of such discussion is not merely to give people a chance to "criticize" the sermon. Such discussion should have at least three purposes: to explain what was not clear in the sermon, to explore points of disagreement, to consider the personal and corporate responsibility of the people of the church. The third I consider most significant. If a sermon is worth preaching, it ought to lead the sincere worshiper to some manner of change or positive action. What better follow-up could there be than for preacher and people to say to one another, "If this sermon was true, what must we be and do as the people of God?"

During our sabbatical leave during the academic year of 1960-61, Mrs. Gable and I had an opportunity to see the German church at close range. There we saw another form of two-way communication. Several of the most creative preachers we came to know are following a practice of joint sermon preparation in which some of their people are very definitely involved. They call it *predigtvorbereitung*! It means that the preacher and some of his people meet together beforehand to discuss the scripture on which a sermon will be based and to talk about the issues that are involved. Let me describe one such case of joint sermon preparation.

A young vicar, before his ordination, was sent to a small village church near a university town in

Germany. He discovered that the village soccer team regularly played its matches on Sunday morning. Obviously both players and fans were on the soccer field rather than at church. When he asked an older minister how this had come about, the older minister replied that he had written a letter to the soccer club but had never received a reply. By interesting coincidence the young vicar was himself an avid soccer player. He wrote a letter, not concealing the fact that he was a vicar, but making it clear that he was interested in soccer. Several days later he visited the soccer clubrooms and was invited to practice with the team. When the players discovered how good the young vicar was they invited him to join the team and play with them. "But you play on Sunday mornings and I have to be in church Sunday mornings" was his reply. "Well," said one of the players, "perhaps we could play on Sunday afternoons." This is exactly what happened and the result was some very significant locker room conversation.

As time went on the players became more and more interested in this strange young man who was both a clergyman and an accomplished athlete. They would occasionally ask him about his Sunday morning sermon. Finally came the week when some of them were interested in sitting down to talk with him about the sermon he was going to preach the following Sunday. Their conversation began in a club-

room at 9:30 on Wednesday evening. In the same clubroom at 9:50 there was to be a telecast of a soccer match. One of the group wondered if twenty minutes might be enough for their discussion, so that they could see the soccer match. They were still talking when the clubroom had to be closed at 11:30 and they moved out to another place and talked for another hour! This kind of discussion became regular practice on Wednesday evenings every two weeks. The young vicar sends to the interested soccer players a note about the Scripture passage on which his sermon will be based. Four or five of them are at the point where they write out some of their questions and ideas before they come to their discussion session. Some of these young fellows have begun to come to church on Sunday morning. Frequently in the locker room on Sunday afternoon after the game has been played the conversation includes such comments as these: "You quoted me this morning, didn't you?" "What did you mean?" "I didn't think it was going to come out that way!"

When the club was planning for its Christmas party in 1960, they decided they did not want the usual kind of Christmas party but they wanted the vicar to plan it for them. The result was entirely different from anything that the club had ever had. In fact the members found themselves coming to the clubroom one extra night a week in order to prepare for a dramatization which

was to be part of that Christmas party. All of this took place within a matter of six months or so and it grew out of co-operative sermon preparation.

It is my firm conviction that both civilian pastors and chaplains must explore the possibilities for two-way communication which are related to preaching. One pastor in discussion of this possibility objected that it would destroy the prophetic function of the pastor. He had the feeling that the pastor who discussed the sermon with his people would be told what he must preach and would be limited by it. This is not necessarily the case at all. Good preaching demands that the preacher search the Scriptures in order that he may proclaim a sound gospel. Good preaching also demands that a preacher explore his congregation in order that his preaching may be relevant.

Several groups are "naturals" for this kind of two-way communication for the chaplain—Protestant Men of the Chapel, Protestant Women of the Chapel, Protestant Youth of the Chapel, youth and adult classes in the Sunday school. Another possibility might be the small group of interested servicemen and women who might come together at some appropriate time because of interest.

In this kind of process the chaplain can exercise his teaching ministry with sharp focus, with sympathetic understanding, and with a prophetic message that is both true to the gospel and relevant to life.

The Chaplain as Teacher of Teachers

Much of the teaching that takes place on a military base must be done by other people than the chaplain himself. In this respect the chaplain is much like the civilian pastor. He has all of the responsibilities of the civilian pastor to become teacher of teachers. He has at least two problems, however, which the civilian pastor does not face. His people come from many different denominations with all of the differences of theology, polity, background, and expectation which this involves. If, therefore, the church school on the base is to be effective the teachers must be taught.

Another problem of the chaplain is the mobility of his people. I am told by chaplains and suburban pastors that the mobility rate is about the same in a rapidly growing and changing suburb as on a military base. In either case it is necessary that the teacher of teachers work intensively, reaching his teachers and volunteer leaders both quickly and in depth. Some of what the volunteer teachers bring with them from their previous church experience to their Christian witness on the base is good. They should keep it, develop it, and find how it may best be adapted to the military situation. Some of what the volunteer teachers bring with them from their previous church experience to the base needs to be changed, and it must be a function of the teacher of teachers to find ways of bringing

about that change. As a result of civilian church experience, brought into sharper focus through a number of religious education seminars with chaplains, I would suggest that at least five elements need to be involved in what the chaplain does as teacher of teachers: counsel and supervision, the workers conference, the training class, a good library, and a chapel board.

1. *Counsel and Supervision.* Because of the individual differences among those whom the chaplain recruits for Christian education work there must be some measure of individual approach to them. This should begin with enlistment and orientation. Enough needs to be said so that each person who agrees to teach or lead in the chapel program sees how his work is related to the whole chapel program and so that he is prepared to do his best in the job he undertakes. This personal approach must not end when the volunteer has said yes. It must continue in the form of supervision. It is not necessary to use the label "supervision," but it is necessary that someone remain in touch with the volunteer leader giving help and encouragement as they may be needed.

2. *The Workers' Conference.* It is always important that people who are working in different departments in a church school program be brought together for joint planning so that there can be a measure of unity and continuity in the work they do. This is doubly necessary in

view of the rapidity of change. The very minimum would seem to be a conference at the beginning of each new unit of work. In this conference the nature and purposes of the unit should be reviewed. Any basic understandings that are necessary should be communicated. The planning process should be carried far enough so that each person knows what his share of the total task is. It would be much better to have such conferences monthly. Weekly conferences, if they were practicable, would be still better.

3. *The Training Class.* The experience of many chaplains has pointed to the necessity of some form of training class, designed to help teachers and group leaders gain the understandings and the skills which are necessary for a good piece of work. The chaplains, the National Council of Churches, and several individual denominations have worked together to produce a training manual which provides all of the suggestions which a chaplain and his colleagues need in order to set up such a training program. It frequently happens that qualified instructors are among the persons on a base or may be available in a nearby community or neighboring base.

4. *The Library.* Any curriculum material that is worthwhile demands more knowledge than can be contained in the relatively few pages of a pupil's book and teacher's manual. Other books for reference, resource material, and guidance ought to be provided. The core of

such a library has been suggested in the leadership training manual to which reference was made above. In most cases funds are available for the purchase of such books and it is highly desirable that they be provided.

5. *The Chapel Board or Chaplain's Cabinet.* It is easy for persons on a base to assume that the chaplain is responsible for the entire religious program and to leave it in his hands. This is neither educationally sound nor is it practical. If the chaplain has to do it all the program becomes a "one man show." The men, women and children who should be involved wait to be "sold" on it and do not really feel responsible for it. It is only when there can be some co-operative establishment of policy and program that real Christian nurture can take place. This calls for setting up a board or cabinet that will be responsible for the entire chapel program and the directions which that program should follow. The chaplain is a very necessary member of that group but he certainly needs the wise counsel and wholehearted support of others through it.

It is a difficult and humanly impossible task to become completely the body of Christ. Yet this is our calling. The task calls for a ministry of teaching and in this ministry the chaplain must both enter into two-way communication with those he seeks to serve and engage them in responsible partnership with him in Christian nurture.

Ministering to Young Soldiers and WACs

**Ten guidelines in working with young adults in the Army.
But they apply to Navy, Air Force and civilian life, too**

HOW can we more effectively reach young adults with Christian education? How can we minister to those between eighteen and twenty-four years of age?

This is one of the most challenging and unanswered questions facing Christian education leaders in the church. Its Army counterpart is "How can the chaplain reach soldiers and WACs under twenty-five years of age?"

A group of twenty-five Protestant chaplains spent ten days in June, 1961, trying to identify some guidelines that will give the chaplain direction as he seeks to provide adequate Christian education for this age group in his constituency. It was my privilege to work with these chaplains in the Protestant Young Adult Conference held at Fort George G. Meade. In this article I

would like to share with you some of the guiding principles they identified as a summary of their findings.

I need to take full responsibility for the way these principles are expressed but I have tried to be true to the consensus of opinion of those who attended the conference.

This is not a discussion of specific methods but of the framework of assumptions and principles on the basis of which the chaplain might choose one method instead of another, one activity in place of another, this approach instead of that.

1. Relevancy

Christian education efforts must deal with things that are relevant to the life and interests of the persons we seek to reach. We need to begin where people are with their present experiences and involvements.

After examining sociological and psychological data about young adults in general and about this age group in the Army, the chaplains in the Fort Meade conference concluded that the chief problems and needs of single men and women under twenty-five in the Army are related to some twelve areas of concern. These areas have to do with the following:

Emancipation from parents and home

Accepting self as male (or female)

Deciding on lifetime vocation

Choosing a life mate

Finding at-homeness in the Army

Working out a philosophy of life

Developing a sense of civic responsibility

Learning to participate as an adult in the life of the community

Controlling the sex drive

Achieving adult status in his own eyes and in the eyes of others

Learning to manage money

Adjusting to military authority

An analysis of the experiences of married men and women in this age bracket in the Army resulted in the following set of concerns or developmental tasks:

Learning to live with a married partner

Starting a family

Adjusting to normal parenthood including the husband-wife-child triangle

Learning to rear children

Managing a home and finding stable patterns of housekeeping in temporary residences

Establishing a satisfying standard of living within their income

Regulating and controlling sex life in the face of enforced absences from marriage partner

Reworking one's philosophy of life in the light of married young adulthood

Choosing and finding acceptance in organizations and groups in Army and in civilian community

If such lists of developmental tasks are valid then we, in our efforts to relate the gospel to persons who have their interests and energies focused in these concerns, must take them into account.

2. Gospel-Centered

The program of Christian education must retain the basic emphasis of the Christian gospel. In both direct and indirect ways it must speak to man's relation to God, to the problem of sin and salvation.

This principle must be put side by side with the first principle, the principle of life relevancy. To over-emphasize one, either one, and to under-emphasize the other weakens effectiveness. Sound Christian education must be both life-centered and gospel-centered. On one hand, activities that may be soundly oriented religiously, if not related to interests or needs of persons, misfire and fail to communicate. On the other hand, activities that meet people where they are but lack definite Christian content leave people where they are and fail to move toward Christian education objectives.

3. Clear Objectives

The planning of each Christian education activity needs to begin with a clear statement of the specific objective we seek to achieve through the enterprise.

All our activities ought to fit together under some comprehensive objective like that quoted above but, in addition, each single activity (a course of study, a retreat, a series of informal discussions, etc.) ought to have a specific purpose that gives direction to those who plan, carry through and evaluate the activity.

4. Means and Ends

The means we use should be in harmony with the ends we seek. Our methods and the motivations to which we appeal should be consistent with our Christian objectives. Education is not Christian education unless both the thing it seeks to do and the way it goes about doing it are Christian. This raises questions about using recreation as bait. Recreation has a legitimate place in Christian education when it helps those who take part to relate wholesomely to others and to grow in Christ-likeness, and when it contributes to Christian fellowship, but it is suspect when its chief purpose is to trap a person so we can go to work on him. In the same way, appeals to self-centered motives like gaining status, securing preferential treatment, escaping undesirable assignments, "educate" away from our objectives at the same time we are intending to educate toward

them. Such efforts are self-defeating.

5. Challenging

Our approach ought to challenge the person we seek to reach and not be "watered-down" in a false effort to get his "interest." While we need to try to meet a person where he is, this does not mean relating to him at the level of his less important interests. We need to approach him at the points of his conscious needs and his more significant interests.

In this same context an approach needs to challenge him rather than spoon-feed him. The man or woman in the Army is an adult by virtue of that fact regardless of how immature he might be and an educational approach to him ought to treat him as an adult. To treat him otherwise is to encourage immaturity. We need to start him searching, exploring, evaluating, choosing and to encourage and guide him instead of short-circuiting his creative searching by giving him ready-made answers and pat formulas.

6. Tailor-made

What is done to reach this age group in a given installation ought to be tailor-made to fit that situation and the needs of the persons there. A pre-fabricated program of religious education for the 18-24 age group worked out for an "average" situation will not do for there is no such thing as an average situation.

The chaplains in the Young Adult Education Conference listed the different kinds of situations in which

the chaplain finds this age group. Among them are: basic training centers, advanced training centers, TO&E units varying in mission, garrison posts with a variety of units that may cover the spectrum of Army organizations and branches of service, schools, headquarter units, hospitals, disciplinary barracks, air defense command units, small and isolated units, and others. Even when two installations are of similar type and mission, there are variations in equipment, resources, personnel, surrounding community, and the like, that make each a unique situation. It is desirable to approach each situation with a full awareness of this and begin the planning of a program by studying the facts of the situation.

It is desirable to look at patterns of approach that have been used elsewhere, in and out of the Army, in order to stimulate thinking and suggest things that may be tried. But it will be necessary to adapt, adjust and invent in the light of what is known of the local situation.

7. Variety

We need to use a variety of approaches and methods. An activity that appeals to one person may not appeal to another. Some sub-groups in the constituency we are serving may respond to one approach and another sub-group to a different approach. A free discussion pattern may work with some persons but others may want and need a more formally structured class. Audio-

visual aids will forward some objectives better than others. One time schedule will work better in some situations and another in other situations. There are values in fairly permanent groups that meet regularly and have continuity over time; there are other values in groups that are temporary and meet for only a few sessions. In order to reach more persons, and in order to reach the same persons in a broader and more comprehensive way, we need to work out a total program that has many and varied parts. All, of course, with significant meaning.

8. Small Groups

In dealing with young adults, special attention should be given to one-to-one and small group methods. Large group activities are more apt to be effective if those taking part are also related to each other in face-to-face experiences. Sociological and psychological studies of human development have characterized this young adult period as the most individualistic period of life and often the loneliest. This age group does not respond to invitations to join groups like the high school age on one side of them and the persons in mid-adulthood on the other. As one person put it very well, they do not swarm.

The recent increase in understanding of the dynamics of face-to-face groups and the refinement of small group procedures that have resulted have much to offer us as we approach this age group.

9. Short-Term Activities

It seems desirable to give special attention to short-term activities when working with this age group in the Army. One reason is the frequency of movement. In the best of situations the chaplain is ministering to a parade and those in the younger age brackets move past him more rapidly. The other reason for emphasis on short-term activities rests in the psychological and sociological data referred to above. The young adult is more apt to respond to a weekend retreat than to a "lifetime membership," more apt to sign up for four sessions to discuss a religious subject than to join a Sunday school class that meets every Sunday without a terminal point. This does not mean that we should not try to get him into a Sunday school class and into long-term activities. It is merely a recognition that we might find more success with many of this age group if we come at them again and again and again with short-term opportunities.

10. Anticipate the Work of the Holy Spirit

When we are about the work of the kingdom, we can depend on the fact that the Holy Spirit goes before us. When we work with persons in face-to-face contact and in small

groups in God's name, he is an active participant in the situation and things come to pass that we cannot explain in terms of the human effort that is invested in the situation. When we become overanxious and establish rigid patterns of work out of our need for security we often interfere with the work of the Spirit. There is experiential evidence that signs of the presence of the Holy Spirit are more apt to be seen when there is freedom and flexibility and when those who are leading expect the Spirit to be manifested.

A quick look at these guidelines might lead one to conclude that they add up to the suggestion that anything goes. That is not so. It is true, however, that recent experiences of church leaders in the civilian church as well as in the Army re-enforce the conclusion that in work with this age group there is a premium on inventiveness, on experimentation, on trial-evaluation-revision. The search for a nice program package that will work with this age group is doomed from the start. Instead we need to begin with general principles and guidelines like the ten above and work out the details as we go along to fit each local situation as we understand it and to take advantage of unexpected emergency opportunities.

GOOD DEEDS

The work of the GIs in Korea with the orphans and aged in providing food, clothing or entertainment has been worth more than one hundred, more than one thousand, sermons.—Bishop Gerald Kennedy.

Appreciation
Dinner
for
Dr. Creeger



Dr. and Mrs. Marion J. Creeger

DR. Marion J. Creeger, retiring executive secretary of The General Commission on Chaplains and Armed Forces Personnel, was honored by two hundred denominational leaders, chaplains in the military, and friends at an Appreciation Dinner given at Fort Lesley J. McNair on April 10, 1962.

Former Air Force Chief of Chaplains Charles I. Carpenter in the main address of the evening underscored the strong and pleasant relationship developed between the military chaplains and The General Commission during Dr. Creeger's administration, which enabled the performance of a more effective Christian witness to men and women in the armed services and V.A. hospitals. Dr. Creeger traveled more than 150,000 miles to many places—some far off the beaten track—to bring the concern of the churches of the thirty-three member denominations which The General Commission represents to men and women wherever their military assignments had placed them.

THE CHAPLAIN and THE LINK are other evidences of the co-operative concern for military personnel which was warmly supported by Dr. Creeger during his tenure in office.

Others who expressed deep appreciation to Dr. Creeger for his service in this position were Chaplain (Brigadier General) William J. Moran; Chaplain, Brigadier General, Robert P. Taylor; Rear Admiral George A. Rosso; and Chaplain Donald C. Beatty. The Right Reverend Henry I. Louttit, chairman of The General Commission, represented the members in expressing their deep gratitude for the effective leadership which results in a strong organization of increased stature undergirded by a stable financial structure.

Chaplain Robert P. Taylor presented Dr. Creeger with a check as a token of appreciation from the membership of The General Commission for the work done in their behalf during the past nine years. (Dr.

Creeger plans to purchase a desk for the study in his retirement home in Meriden, New Hampshire, where he will be after July 1. We note that he does not really plan to quit working when he retires. In his own words, "I want to catch up on my reading, studying, and do some more preaching . . .")

Mrs. Creeger ("Chris" or "Christine") was also honored for her interest in the work of the Commission, her helpfulness in many ways, and her devotion to the cause of Christ. She was presented with a gift by Mrs. Carpenter.

Dr. Robert Plumb, executive secretary for the Armed Forces Division, Protestant Episcopal Church, was master of ceremonies and credit for the well-arranged dinner must go to The Reverend Fred H. Heather, associate secretary-treasurer of The Methodist Commission on Chaplains.

At the request of chaplain friends, Dr. Creeger's response to the address of appreciation is printed here.

I Now Declare

By Marion J. Creeger

IN order to provide myself with a framework for my remarks, I would like to paraphrase (I hope not irreverently) the opening words of the first Epistle of St. John in this fashion:

That which from the beginning I have heard, that which I have seen, that which I have felt—that I now declare to you.

I. This I Have Heard:

1. An increasing appreciation of a growing number of civilian ecclesiastical leaders for the ministry of their chaplains in the armed services and in the V.A.

2. A deepening appreciation on the part of chaplains for the way in which the churches have in recent years manifested their interest in, concern for, and support of their ministry. This the churches have done by establishing responsible, specialized agencies and by the creation of special support programs for their chaplains.

II. This I Have Seen:

1. A great and dedicated body of the servants of God, Protestant, Catholic and Jewish, at work on a varied ministry to hundreds of thousands of American men, women and children scattered in a great American diaspora.

Those chaplains are performing a ministry of spiritual healing to a host of people afflicted with a wide variety of spiritual illnesses and moral accidents. They spend countless hours in counseling, hospital visitation, and giving consolation and encouragement in emergencies where the situation might assume terrifying proportions.

They perform a ministry of instruction, reproof and inspiration, through preaching, private and group discussions, and guided reading programs.

They carry on a large and far-reaching ministry of Christian education at all age levels.

They perform a priestly ministry of the sacraments, whether two or seven, for a host of people who otherwise would be bereft of their benefit and consolation.

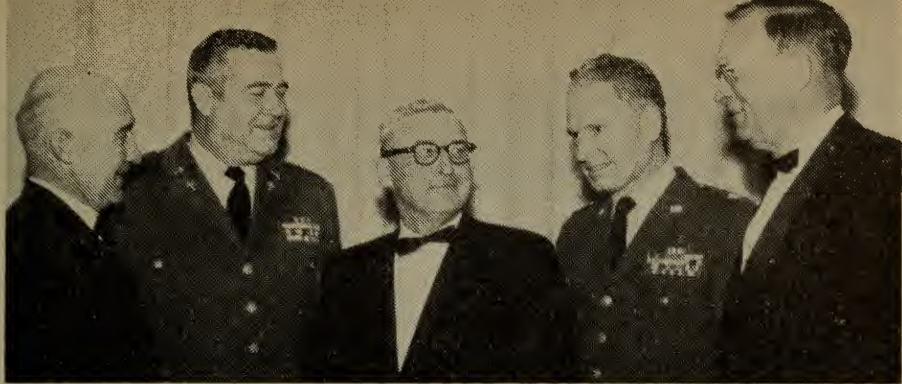
2. An amazing growth in governmental concern for the moral and religious welfare of all called into military service—also their dependents; for those who are the continuing responsibility of the United States government throughout the various agencies and the facilities of the V.A.

3. A tremendous improvement in the working relationships between the responsible religious leadership within the civilian community and leadership in the military and governmental communities.

III. This I Have Felt:

1. Nine years ago this week—in fact, to the very day, less one—I met with members of The General Commission for the first time. Following my decision to accept the invitation to become executive secretary, I was filled with awe at the greatness of this New Frontier, as I called it at a time when this term had less popular connotations than now. A ministry to service personnel through chaplains of our many denominations was a new opportunity and a compelling challenge.

2. Today the main difference in how I feel is one of degree because of the background of nine years of warm and vital experience in working with chaplains and the representatives of our chaplaincy agencies.



Taken at Appreciation Dinner. L-r: RADM George A. Rosso, CHC, USN; Chaplain (Brig Gen) William J. Moran; Dr. Marion J. Creeger; Chaplain, Brig Gen, Robert P. Taylor and former Chief of Air Force Chaplains Charles I. Carpenter.

This is only a very small part of what I have heard, seen, and felt in this responsibility which was given me nine years ago. With more time I could cite many moving experiences I have shared. I am profoundly grateful for the privilege of having had a small part in service on what I regard as one of the most important frontiers on which organized religion is at work today.

Here, and on many other frontiers of the human spirit there are lights of knowledge, truth, civilized ways of living that must not be allowed to go out. But beyond all these lesser lights is a far greater light that must not be allowed to fail, because it is ultimately the source of all other lights by which men may find their way: it is the light of knowledge of the glory of God in the face of Jesus Christ.

In the hymnal that I know best, there is a glorious, devotional hymn, written by a man who lived in one of the very dark periods of human history. He was the greatest religious force of his age and is generally recognized as one of the chief medieval saints—Bernard of Clairvaux.

In conclusion, I would like to quote two stanzas of this hymn:

Jesus, Thou Joy of loving hearts,
 Thou Fount of life, Thou Light of men,
 From the best bliss that earth imparts
 We turn unfilled to Thee again.

O Jesus, ever with us stay,
 Make all our moments calm and bright;
 Chase the dark night of sin away,
 Shed o'er the world Thy holy light.

PREACHING CLINIC



By **JAMES T. CLELAND**

*Dean of the Chapel
Duke University, Durham, N.C.*

The Final Preparation

IT is a Saturday evening. The sermon is "finished," in whatever form we are wont to use: in memory; in brief notes; in elaborate notes; in full manuscript. Is there anything more to do? There are, it seems to me, four more steps to complete the preparation.

The first is to make certain of the conclusion to the conclusion. This is no bother to some of our liturgical brethren. The sermon ends with the congregation rising, as the minister faces the altar and glorifies God in an Ascription of Praise, "to acknowledge the source of power and truth." (As in *Proposed Revisions for the Book of Worship for Church and*

Home. For Trial Use 1960-64. The Methodist Publishing House, 1960. p. 204.) Other ministers, who are at home with the hymnbook, are able to find a hymn which sums up or clinches or furthers the theme of the sermon. The reciting of one of its stanzas then leads coherently to the closing praise. That happens seldom with me. My own custom is to work the proposition of the sermon liturgically in Collect form thus bringing the sermon to its conclusion *in the service*. One hopes that the sermon goes out of the door and into the world with the hearers! But so far as the sermon in the service is concerned it is ended with "The Prayer after the Sermon." Some homileticians have decried this practice, but it has served me well for many years. That prayer is written into the sermon manuscript.

The second step is the dedication of the sermon. Some sermons are rightly dedicated to the person who inspired them: by asking a question or making a suggestion or telling an experience, which acted as a primer to begin a particular homily. You know whom I mean: a puzzled worshiper; an earnest teen-ager; a helpful critic. I even have one address—a Children's Sermon—dedicated to a dog named Luath! Most books carry dedications. Few of us

write books. Why don't we dedicate our sermons to the saints and sinners who prompted us to meditate aloud on some aspect of the Word of God? But there is an inevitable dedication for each and every sermon: to God, the God and Father of our Lord Jesus Christ who, through him, is our God and Father. Didn't Johann Sebastian Bach inscribe his organ manuscripts in some such fashion? We can do it very simply by writing *Ad Majorem Gloriam Dei* on our manuscript or notes. Yet there is a visible act which may drive home to us the fact that we are speaking of God, and for God, to his people. On Saturday night, if at all feasible, let us take the sermon to church and place it on the altar-table, as an offering to God of the meditation of our heart which, on the morrow, will be the words of our mouth. Let it lie there all night, after we have knelt and presented it to Him. After all it is *His* Word. Perhaps such a sacrificial gesture would remind us of what Malachi said about second-rate offerings (1:6-14). We can hardly offer Him a sermon without spot or blemish, but such an act might make us more careful about our sermonic preparation. Then, early on the morning of the Lord's Day, we reclaim it from off the altar table, ready to be given to the people as the Sacrament of the Word: a channel of grace, if the hearer will receive it in faith.

The third step in the final preparation occurs when we return from the church to the study with the re-

claimed sermon. It is the conscious effort to improve the oral style of the worded sermon, since style, oral style, is the bridge between the pulpit and the pew over which the sermon marches. This is no time to change the theological content. If we have to alter the thought, except on occasional occasions, we are in a bad way. The congregation will be in a bad way, too! This preparation concentrates on words. Words are creative things. God spoke. And there was. We speak. What is there? With the help of a thesaurus or a dictionary of synonyms, we hunt for words through which the congregation can see and taste and feel, as well as hear. We seek words that sing, that whisper, that caress, that chuckle, that pin-prick: memorable words, picturesque words, understandable words. Personally I use full manuscript, because I cannot command the words which I both want and need when I rise to speak. (I do not require full manuscript of my students. What I do demand is that the sermon be carefully worded, whether manuscript is used or not.) I preach from penciled pages, penciled because words can be easily erased during the two hours early on Sunday morning when the concentration is on style. Style carries, emphasizes, and drives home the thought. Since I believe in the sermon whose purpose is to teach, style is tremendously important if the content is to be remembered.

There is a fourth step; it is the final preparation of the self. This

demands a period of seclusion. What does one do then? Perhaps he prays, with a book like Baillie's: *A Diary of Private Prayer* as an aid. Perhaps he reads the Bible, especially the Psalms or the words of Jesus. Perhaps he listens to one of the great preachers of the church, on the radio, in a biography. This sets him in a great tradition, in the succession of apostles. Perhaps he plays hymns on the piano, even with one finger. In any event he has this time to himself so as to make his soul. I know all the arguments for necessary busyness before the service. I doubt the validity of most, and the necessity of all, of them. George Morrison, a Glasgow preacher, who fed hundreds, morning and evening for years, told one secret of the blessedness of his pulpit ministry, after he retired. Thirty minutes before the service began, the church-officer (the "beadle") closed the door of the vestry and took his stand in front of it, with his arms folded. The only person allowed to intrude on the minister was the organist, and he only if there were an emergency. The beadle's simple statement to those who desired to enter was: "Nae man is goin' to get between George Morrison and his God for the next thirty minutes!" On one occasion, when that Scottish verger was told that a leading member of the congregation had died, the answer he gave was: "I'll tell the meenister at the end of the service." When pressure was brought to bear on him to report the news im-

mediately, he closed the discussion—in fact, he annihilated it—with the comment: "A corpse'll keep." Blessed is the preacher who has such an ally. Dr. Morrison made public, grateful acknowledgment of it. He had been given a chance to be still, with the God whose worship he was about to lead.

There may be other steps in the final preparation of the sermon. These I pass on to you as tried and found "not wanting."

NEWS BITS

Dr. **O. Frederick Nolde** in addressing the U.S. Conference for the World Council of Churches said: "The testing of nuclear weapons without international consent or control must cease. Within nuclear countries, vast majorities desperately desire an agreement with reasonable assurance so that treaty commitments will be honored. Churchmen must persistently ask whether any nation is justified in deciding on its own responsibility to conduct such tests, when the people of other nations in all parts of the world who have not agreed may have to bear the consequences."

Mr. **J. Irwin Miller**, president of the National Council of Churches, said in his Independence Day message: "The freedom of each nation is contingent upon a genuine concern for the welfare of all other nations and one of the services our government must render to our people is that of promoting international order, peace, and freedom."

Laymen in the Church Coming into Their Own

It isn't too early to begin to plan for Laymen's Sunday:

October 21, 1962

THE rise of lay movements in the Christian churches today holds the promise, says Dr. Hendrick Kraemer, noted Dutch missionary, church leader, and layman, of bringing about a revolution greater than that caused by the Reformation. There is much to support his conclusion. All through the Christian church laymen and laywomen are taking a new interest in the life and work of their churches, are engaging in searching study of the Bible and of the Christian faith, and are asking what their responsibility is for living as Christians in the world. It is doubtful whether there has ever been a more vital concern about these things on the part of lay people than can be seen all over the world today.

Causes for the Rise of the Lay Movement

The causes of this movement also deserve notice. First, the collapse of

traditional church life in much of Europe, under the devastation of war, meant that laymen had to take up leadership formerly carried by ordained clergy. In a similar way, the appearance of new churches among the younger churches of Asia and Africa has led to the practice of giving laymen short courses in Bible and theology, and setting them in charge of these newly formed congregations. Even in the United States, where the ratio of ordained clergy to church membership is far higher than anywhere else in the world, the growing needs of people and the increasing opportunities opening for the churches are forcing us to ask whether much that the clergy have had to do in the past might not be done as well—sometimes better—by lay people, whose abilities and experience equip them for just such service. A large number of laymen—including a sig-

nificant proportion of retired military personnel—are now serving as administrators in churches throughout the country.

A second major cause behind the rising lay movement can be seen in the change in status among lay people in every walk of life. In an earlier day, the ordained minister was often the best educated man in the community and held a position of both religious and social authority. He was “the Parson”—*the person*. The biblical figure of “shepherd and sheep” well suited this situation of minister and people.

But today, laymen also are persons in their respective professions, occupations, and society. They, too, are educated in their fields. (I belonged once to a church 50 per cent of whose men held Ph.D. degrees in science.) They, too, hold positions of leadership in their occupations and in the community. And even where this may not be the case, as in a congregation I know whose members are employed, mainly, in a small, nearby factory, every individual is a person in his own right and before God, deserving and preferring to co-operate with the clergy in their common life in the churches, rather than to be subservient to clerical authority.

There is good reason to believe, therefore, that we are at the beginning of a movement whose effects upon our traditional ways of thinking, working, and living in the churches have hardly begun to be felt.

We've Accented the Negative

In looking into this movement further, we must ask, first, of whom we are speaking when we talk about laymen. Who and what is a layman in Christ's church? Hans-Ruedi Weber, of the World Council of Churches, points out that most of the time we answer this question by saying what a layman is *not*: He is not ordained, not professionally trained, not an expert, not employed “full-time in church work,” nor paid for doing so; and he is inclined to think of himself as “not being good enough” to be “a minister.”

Two points need to be noticed about this negative definition: first, this is a way of thinking borrowed from the world around us. A layman in any field—law, medicine, education, engineering—is described by what he is not. He is an amateur, not a professional. The world borrowed this way of speaking from the church, but in the borrowing the real meaning of being a layman was lost.

Secondly, although the layman usually accepts this negative definition humbly—he can't deny that he is not ordained, trained, or paid full time, for instance—nevertheless he is often unhappy about it. Nobody, says Weber, likes to be defined by being told what he lacks. The layman, as a result, often feels that he is something of a second-class citizen in the church. He belongs to the church but the church doesn't belong to him, at least in the same way it seems to belong to the clergy.

(The truth is, of course, that it doesn't belong either to clergy or to laity, but to Jesus Christ himself.) It is not to be wondered at, though it should be regretted, that among laymen today signs appear of their discontent with this state of affairs, that bears in it a feeling of anti-clericalism—"against the clergy." A lay committee I knew rebuffed a proposal made by a group of clergymen, by saying, "No preachers are going to tell us what we have to do!"

The Real Meaning of "Layman"

A recovery of the real meaning of the name "layman" can help us overcome the unfortunate consequences of this habit we have gotten into, of defining a layman by negatives. The word "lay" comes from a Greek word "*laos*"; it was used by early translators of the Bible to denote "the people of God." This idea is found, of course, in the Old Testament, in the people of Israel as God's "chosen people." When Christians in the New Testament church tried to think about who they were, they took this same idea: they were God's people, the "*laos*." A layman, then, is a person who belongs to "the people of God." Not what he is *not*, but what he *is*, gives him his name.

Out of this fundamental meaning, three aspects arise:

1. The layman belongs to the people of God because in Christ he is becoming a "new man." He has been converted. Whatever our differing ideas may be as to the meaning of, and the way to, conversion,

there is no mistaking the New Testament's insistence that only by being "born again" does an individual put off his old life and nature and enter into the new. And, however differing may be the interpretation and the administration of baptism among us, its essential meaning is that, through his baptism, the individual is confirmed in his new life and has bestowed upon him the gift of the Spirit, as the mark and the source of power for his new condition.

If we take this point seriously as describing the beginning of a layman's life, we will have to do some hard thinking as to whether many of the people whose names appear on our church rolls rightly deserve the name of layman for themselves. Whatever else they may be, they do not seem to be this.

2. The layman belongs to the *laos*. He is never a layman as a solitary individual. The new life he enters is a life shared with fellow Christians. While certain aspects of his life must be solitary—only I can answer for myself before God—his new manhood comes to him by his participation in the community to whom the new life is given. In this sense, it may be incorrect to speak of any single individual as a "Christian" or a "layman." It would be more precise to say, "He belongs to (with) the Christians;" "he is one of the laymen." The New Testament knows nothing of the "private Christian" so popular among us today. On this point, too, some persons

whose names are now on our church rolls might fail to qualify as laymen and laywomen.

3. He engages in ministry. What he is, a new man, must show itself in what he does. Our question of those seeking membership in the churches should include, not only "Do you believe . . ." but also "What now are you going to *do*?" This is related to the Reformers' teaching about "the priesthood of all believers." They did not mean, as some people have supposed, that this teaching gave everybody the right to believe anything he wanted to believe, without interference by any authoritarian priesthood. What they did mean is, that every person coming into the church of Christ has his particular service to undertake. Certain laymen were ordained for certain responsibilities within the life of the churches. But the *ministry* of the churches belonged to all believers, in whatever condition they might find themselves. By this important test, too, many a church member might discover that he had retired himself out of the ranks of the laity.

Laymen, then, are those persons who have entered into a new life in Christ, who share this life with one another, and who give themselves to the ministries Christ bestowed upon them. In fulfilling these ministries, laymen truly come into their own. They make the church—which they are—faithful to its calling to be the servant of Christ among men in the world.

The Ministry of Laymen

The ministry of laymen, therefore, should not be confused with, or confined to, getting more of them doing things to help keep churches as organizations alive—ushering, campaigning, teaching Sunday school, and the like, although these are good services that must be done. But it is true for a church as for an individual that when it seeks to save its life, even by keeping laymen busy at ecclesiastical chores, it will lose it. The inexorable truth of this saying of Jesus can be seen in a distressing number of so-called "successful" churches today.

The real ministry of laymen as being the church must be carried on in the midst of their daily life in the world. Such ministry has two levels: first, in doing the work a man has to do as something he offers to God in gratitude for the life God has given him, and in service to the need of his fellowmen. Often, work being what it is today for many people, this demand is very difficult. How can the thing I am doing be of any use either to God or to other people? I am not always able to answer that; but even so, I can offer it to God as the best I now have, trusting that he can take it and use it for his purpose. The layman who cannot or will not take up his ministry in the midst of his daily life is not likely to "come into his own" in the church by any other door.

Secondly, in the midst of his work and life among his fellow workmen, his gang or crew, his fellow military

personnel, the people in his office, on his street, and not least, in his own home—in every relation he has with other people—he can fulfill his ministry by bearing witness to his faith and by making himself available to other people in their need. He may not stand up in the cafeteria or the mess hall to deliver a sermonette; and he may not, like George Brush in Wilder's novel, go around the country writing Bible verses on hotel blotters. Witness of this kind can have its time and place. But in the things he says and does, in the way he accepts people as persons for what they are, in his patience under strain or attack and his courage in trouble, in the generosity with which he pours himself out for others, his witness to his faith is made through his ministry in love. Still further, he will be alert to discovering needs that other people pass by, and will undertake to rally other laymen to join him in serving these needs—the problems of juvenile delinquents, the alcoholics, a corrupt political situation, the rehabilitation of a neighborhood.

If this is the meaning of being laymen in the churches, then what is the calling of the clergy? Without saying much that should be included in an answer to that question, one point at least is clear: the ministry of the clergy is to help the laymen fulfill their ministry in the world. One of the best and most crucially

needed ways to do this has proved to be the gathering of small groups of laymen together for study, prayer, and for a common sharing of their problems, needs, and responsibilities as laymen of the church in the world. No layman can be a Christian privately; it is equally impossible for him to live and act like a Christian on his own. It is no chance coincidence that the rise of concern for laymen within and as being *the church* has been accompanied by an astonishing rise in a movement bringing small groups of Christians together for mutual inspiration, criticism, and encouragement, in their attempts to live out their faith and for the rediscovery of the un-failing promise, that "where two or three are gathered together in my name, there am I in the midst of you."

For the layman who takes seriously his calling, let him begin by seeking out some of his fellow Christians for this kind of counsel, comfort, and upbuilding in Christ. And for the ordained minister who may wonder where his calling is to find a new significance in the midst of this rising movement, let him also begin gathering some of his lay people together, and with them enter into their common search for the will of God and their common waiting upon the Spirit who is always seeking to make that will known to us and to empower us for its doing.

A SAYING WORTH SAVING: "People are funny: they want the front of the bus, the back of the church, and the middle of the road."

THE CHAPLAIN'S SCRAPBOOK

STORIES

Sound Advice

Somerset Maugham once gravely informed the students in a drama course at London University: "A sure formula for success is to write first a tragedy in five acts. Put it away in a drawer for six months, then change it into a comedy in three acts. Forget it another year; then reduce it to a curtain raiser. That done, rush right out and marry a rich American."—R. Groves.

He's Up Night and Day

A farmer in the extreme backwoods won an electric refrigerator in a contest. He later complained that he wished he hadn't won it. "Why," he said, "I'm up night and day chopping up ice squares to fit those little trays."—Jack Herbert.

Quite a Revelation

We often tell stories at the preacher's expense but here is a good one in reverse: A bishop advised a politician to go out in the rain and lift his face heavenward. "It will bring a revelation to you," said the bishop. The next day the politician reported to the bishop, "I followed your advice but no revelation came. The water poured down my neck and I felt like a fool." To this the bishop replied, "Well, isn't that

quite a revelation for the first try?"
—Brooks Hays.

Outspoken?

"I hope you won't scold me," said the woman to her husband, "but I was absolutely outspoken at the meeting today."

"No-o-!" replied the amazed man. "By whom?"—*Parade*.

ILLUSTRATIONS

The Light of Books

Bishop Hall, while visiting a library surrounded by countless volumes, both new and old, once reflected: "I can at pleasure summon whole synods of reverend fathers and astute doctors, from all the coasts of the earth, to give their well studied judgments in all points in question which I propose." As he departed, he uttered a benedictory upon all those transmitting to oncoming generations their accumulated mental treasures. He said, "Blessed be the memory of those faithful servants that have left their blood, their spirits, their lives in these precious papers and have willingly wasted themselves into these enduring monuments to give light to others."—L.R.P.

Angry with Mom

Reuel L. Howe tells of an eight-

year-old girl who got angry with her mother. She had been bad and she knew it so she cut herself off from her mother's help through her anger and her misdeed. The child ran upstairs and happened to notice her mother's new dress lying on the bed in the mother's room. So she picked up a pair of scissors lying nearby and slashed the dress to ribbons.

When the mother came upstairs and saw what the child had done, she threw herself on the bed and sobbed. Eventually the daughter tiptoed into the room. She had never seen her mother cry so it frightened her. "Mother," she said timidly, "Mother, please." No answer. "Mother, please," repeated the child. After a long silence, the mother was able to say, "Please what?" "Please take me back," she cried. And the mother reached out her arms and drew her child to her.—*The Christian Home*.

Tragedy May Correct Vision

And tragedy may correct our vision. We, too, can become obsessed with ideas which are very true and very right. But it is possible sometimes to come to the place where we are more in love with our ideas than we are with people. It is possible to be right and yet to be so petty and disagreeable in our rightness as to be wrong.

Sometimes for us, as for Hosea, soul-searching takes place only as we taste heartache or personal defeat. Sometimes we need to be hurt be-

fore mellowing can take place and we come to know that forgiving love is also essential for us if we are to come to an adequate understanding of our universe and if we are to come to an adequate understanding of life itself.—C. Wayne Zunkel in *Gospel Messenger*.

SERMON OUTLINES

Finding One's Life

Text: Mt. 10:39

Introduction: Is your life all that you'd like it to be? Or is it but an empty shell? Note the intense search to find life. How do you find it? Jesus said lose it.

I. LOSE YOURSELF IN YOUR WORK

The sense of worker and work becomes one. Jesus lost himself in his mission. Are you simply laying stones—or "are you helping Christopher Wren build this cathedral"?

II. LOSE YOURSELF IN OTHER SELVES

This is difficult for we are so selfish. But in friendship, in family, in the fellowship of the church we lose ourselves. Tennyson's Ulysses said: "I am a part of all that I have met."

III. LOSE YOURSELF IN A GREAT CAUSE

Abe Lincoln in the cause of freedom. Da Vinci in art. Nightingale in nursing. Your name may be forgotten but you can attach yourself to a great cause. Some great causes call for men who are willing to invest

life—freedom, democracy, temperance, education, peace, the church, the kingdom of God.

IV. LOSE YOURSELF IN GOD

Do we merely go through forms in worship or do we meet God? Jesus said: "I and my Father are one." We find God in Christ.—J. L.

What Is Your Life?

Text: James 4:14

Introduction: Life is all around us but we find it difficult to define; even more difficult to live. Life has three periods: Preparation, Achievement, Retirement. What symbols are used of life? Here are three:

I. LIFE IS A JOURNEY

From birth to the grave we are on a journey—we crawl, walk, run, fly. Theme of the Bible: Gen. 17:1; Isa. 40:31; Mt. 7:13, 14. Ask: Where am I going? Am I walking with God? Am I prepared?

II. LIFE IS A CONTEST

Paul: 2 Tim. 4:6. Fight against temptation, against *h y p o c r i s y*, against dishonesty. Equipment for the fight: Eph. 6:10-20. Requires bravery: Josh. 1:9.

III. LIFE IS A MISSION

We are *sent*. Jesus sends us—and on the same mission he was on. Jn. 20:21. We need this sense of destiny. We are workers together with God.

Conclusion:

Life is a journey, I will live it in trust. Life is a contest, I will live

it bravely. Life is a mission, I will live it obediently.—J. J.

POETRY

Correction

How easy to remove the mote
From any other eyes
Than ours. Let each correct himself,
Through Christian faith grow
wise.

—Louise Darcy

The Worth of a Smile

Nobody ever added up
The value of a smile;
We know how much a dollar's worth
And how much is a mile.

We know the distance of the sun,
The size and weight of earth;
But no one here can tell us
Just how much a smile is worth.
—Author Unknown

Life Is a Gift

Life is a gift to be used every day,
Not to be smothered and hidden
away;
It isn't a thing to be hid in a chest
Where you gather your keepsakes
and treasure your best;
It isn't a joy to be sipped now and
then
And promptly put back in a dark
place again.

Life is a gift that the humblest may
boast of
And one that the humblest may well
make the most of,
Get out and live it each hour of
the day,

Wear it and use it as much as you may;
Don't keep it in niches, and corners
and grooves,
You'll find that in service its beauty
improves.

—From *Food for Thought*

Eternal Kingdom

No less precious than tomorrow
Is the perfect gift, today,
So we need not try to borrow
From the future's choice display.

Though it tempts us from the curtain
Hanging on time's golden bough,
Of one thing we may be certain,
Eternity is now.

—Gene Moore

God's Teachers

The loveliest sight one ever sees,
Is a little child upon its knees,
With the mother and father standing
there,
Teaching the child a prayer.

—F. L. Spellman

QUOTATIONS

How can anyone say it's a small
world when it costs so much to
support it?—Jack Herbert.

No rule of success will work if
you don't.—*The War Cry*.

Seven days without prayer will
make one weak.—*Portland Bulletin*.

Humility leads to strength. It is
the highest form of self-respect to
admit mistakes, and make amends

for them.—*The Calvary Caller*.

Pray for a faith that will not
shrink when it is washed in the
waters of affliction.

A Christian will find it cheaper
to pardon than to resent. Forgiveness
saves the expense of anger, the
cost of hatred, the waste of spirits.
—*Megiddo Message*.

The biggest enemy of human
progress is mental indolence. As
Aristotle said, "Learning is accomplished by pain." Too many
people won't go through that pain.
—Robert M. Hutchins.

Keeping a secret from some people
is like trying to smuggle daylight
past a rooster.—*Sunshine Magazine*.

The older a man grows the farther
he had to walk to school when he
was a boy.—*Greensboro News*.

When you buy things for a song
watch out for the accompaniment.
—*Grit*.

It is difficult for teen-agers to
learn good manners when they see
so few.—Jack Herbert.

I like a finished speaker, not because
he is polished but because he
is through.—H. A. in *Christian*.

HEADLINE: Dentists Told Many
Openings Remain Unfilled.—*Toronto
Globe & Mail*.

Money won't buy friends but it surely can make your enemies sit up and take notice.—*Third Baptist* (St. Louis) *Bulletin Board*.

I attended church schools as a boy. I won a prize from the priest for knowing the gospels by heart.—Nikita S. Khrushchev.

IT'S NOT EASY: To apologize. To begin over. To be unselfish. To take advice. To be considerate. To endure success. To keep trying. To forgive and forget. To shoulder a deserved blame. To recognize the silver lining. . . . But this is faith in action.—*Guidепosts*.

Christian living is not our living with Christ's help. It is Christ living his life in us. Therefore that portion of our lives that is not of his living is not Christian living; and that portion of our service that is not of his doing is not Christian service; for all such life and service have but a human and natural source, and Christian life and service have a supernatural and spiritual source.—J. E. Conant in *Cumberland Presbyterian*.

To be a friend a man should close his eyes to the faults of others and open them to his own.—*Defender*.

A student of the mind, Fritz Kunkel, says this represents the attitude of many to duty: "We would like to be washed, but we don't like to be wet."—Halford Luccock.

A nation without a conscience is a nation without a soul. A nation without a soul is a nation that cannot love.—Winston Churchill.

Spiritual revival is the need of our day. Let us confess our sins, our pride and our self-confidence. Above all, let us recognize that in spite of our greatness and wealth, we are as helpless before the world as the disciples were before the Roman pagan world in the first century. Let us, like them, "wait on the Lord."—Henry Bast.

We who are to overcome the world have been overcome by the world. We have been dried out by the hot words of secularism.—Hazen G. Werner.

The church does not seek to bring Christ down to man's level but to lift men up to Christ's level.—*Defender*.

The world's greatest blessings are the fruit of the world's greatest sorrows.—T. J. Bach.

Two halfhearted efforts will never reap wholehearted results.—Dewey O. Miller.

You might as well fall flat on your face as to lean over too far backward.—James Thurber.

It's nice to have a friend you can trust, and even nicer to have one that trusts you.—Jack Herbert.

CHAPLAINS' QUERIES

Query: Should not chaplains have greater rank in order to get all their jobs done with greater effectiveness?

ONE does not serve in the military chaplaincy very long without hearing the statement, "In this job I wear two hats." Another not uncommon statement is "Remember, Colonel, I may be wearing silver leaves, but I have two stars in my pocket."

Certainly a commander does not appreciate the officer that "pulls the general's rank" on him to secure compliance with some demanded action. The chaplain does wear two hats and does carry the "stars" of command in his pocket.

As a commissioned officer he wears the "hat" that expects physical fitness, proper attire in accordance with instructions, punctual and effective duty performance and loyalty to the service in which he voluntarily accepted a commission. As a clergyman, he wears the "hat" of a minister. He is set apart as a counselor, pastor, teacher and friend, and serves all who request his ministry. In his pocket he carries the "stars" of authority. The true minister speaks as one having authority. The basis of his authority is not

stars of rank, nor regulations, nor directives, but the authority that comes from personal dedication to God, a complete loyalty to Christ, a love of his fellowman, a personal exemplification of moral integrity and a consuming sense of mission.

Jesus wore the "hat" of man and was man. He also wore a second "hat" of sonship with God. These two hats must also be worn by the chaplain. His life evidenced the authority of "stars" which is possessed by one who understands the purpose of life and is staunch in faith, firm in love and—"sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:38, 39).

—Glenn J. Witherspoon

Happiness is neither virtue nor pleasure nor this thing nor that, but simply growth. We are happy when we are growing.—Wm. Butler Yeats.



HOW THIS SERMON CAME TO BE

I GREW up in a simple but direct community. People talked very little unless they felt they had something to say. People avoided "making conversation." Life was always faced with disaster. A drought or boll weevils could mean the difference between "enough" and "too little." There was seldom a surplus. God was close and man looked to the heavens for rain. Man believed that God sent his judgments from heaven. His theology was affected by this simplicity, directness, and rigidity of life.

Therefore, in spite of the complicated and detailed search for doctrinal verities, during my educational adventure and during my search for a further knowledge of God, I have continued to attempt to resolve life to its most simple and basic formula. From my youth, I have doubted little of God's being, personal presence, power, or omniscience, but I have felt that the major problem with the preaching I have heard is the difficulty of applying the Bible truths to the problems of contemporary life.

As I study my Bible, I am still amazed at the simple but positive statements about life and about our responsibility to God. Man can understand much of what God has to say. This sermon came about because of the tendency of man to take the positive words of God and water them down to the level of insignificance.

I am always returning to my cultural and social heritage and this is where I began with this sermon. In my secret heart, I despise people who will not face up to life. I hate excuses, even when I make them. But reason and faith take over, and I admit my weaknesses. I see my mission in life in spite of my weakness. I have to recognize that my limitations are tremendously staggering; but I do dedicate to God what little I have. I start out to tackle the job with more resolution and dedication—and I pray that I will learn from my mistakes and my sins and my failures.

The majority of the people I counsel are people who will not face up to themselves.

This sermon was prepared to encourage my congregation to place the responsibility in life where it belongs—upon themselves. I wanted them to see through the thin excuses that let us mentally go scot-free. Man must and can know himself. Then he will come to a better relationship with God and with his fellowman.

Man's Excuses

Text: But they all alike began to make excuses (Lk. 14:18).

GOD has delineated the limits of the "abundant and good life" but man has always expressed a difference of opinion. When God calls man to the good life, man begins to offer excuses and goes on his own path, a path that is at great variance with the directions God has established. Jesus put it succinctly when he affirmed, "You cannot serve God and Mammon." But the tragedy of man is that, in spite of the disasters that accompany his selfish and sinful efforts, he keeps trying to avoid God's way and God's invitation.

Why does man not face up to his sinning and shortcomings? Why does he keep making excuses and continue to blame others for the failures which are definitely the result of his own choosing? Is he afraid of the truth? Or is he so sinful and misguided he cannot see the truth?

Is there something so damaging, so demanding, in reality that he thinks he must continue in a world of make-believe in order to be secure in his optimism, his self-respect and his hope?

Will you think with me about the excuses we offer to God for not obeying him? May I challenge the seemingly widespread acceptance of the belief that to gain well-being we must live a lie, think a lie and lie a lie to God. Unwarranted pride is a sin; man should not think more highly of himself than he ought.

Let us become more honest with ourselves and with God. Let us accept our personal responsibility to God and learn to appreciate him. Let us gladly accept his invitation and his divine hospitality. Once we face up to ourselves as we are, we shall begin to see ourselves in proper relationship to God.

I. MAN AVOIDS LIFE'S DARKER PARTS

There is something in man that makes him want to see the world through rose-colored glasses. It is difficult for him to tolerate the darker shades of reality. Most of all he dislikes darkness and despair. Death, sickness, sorrow, disappointment, trial and tragedy are avoided at every cost. But, in reality, life has all the colors, and they cannot be escaped.

While I lived in the Far East, I heard much about the danger of "losing face," but I suddenly became aware that all of us work diligently at maintaining a "front." We are so busy constructing a façade in life that we seldom have time to evaluate the kind of life we are actually constructing behind the glittering front.

It has been said that a man is really three persons. He is the person his neighbors think he is. He is the person he thinks his neighbors think he is. He is also the person he really is—inside. We try to live out the role that our neighbors and acquaintances impose on us. We try to be the Grand Dame, the Gallant, the Brave, the Saint that we think others expect us to be. We seldom discover the person others really think we are. Even our best friend won't tell us and when our enemies do their description is so fraught with emotion that we tend to discount the bit of truth they do speak.

The saddest tragedy of all is that we won't take the trouble to know ourselves. This is a difficult thing to

do. It's hard for us to recognize ourselves as the sinners we are. It pains us to admit our failures. We lose courage as we measure ourselves by God's honest standards. Even an occasional peek at ourselves is too much to bear; a continuing ruthless reconnaissance can be tolerated only by the most dedicated. A man must have a tremendous amount of confidence in the forgiveness and love of an Almighty and Everpresent God to get acquainted with himself—the real person, the real inner man, the person that God deals with.

The most humbling experience in life is to know thyself. It is much more pleasant to live in fantasy where one can believe in a pot of gold at the foot of the rainbow. It is awfully hard to learn that the bit of gold that comes our way will, more than likely, come by hard work—and not in pots. When we find that it takes more than a kiss to awaken Sleeping Beauty, we shake our heads in amazement. When we find that the wicked and ugly in life are not changed by some magic potions and when we realize that "they lived happily after" is a bit too easy for real life, then we begin to approach reality.

The sin within us appalls us when we see our sin as God sees it. Our rebellion against God becomes evident as we become acquainted with our basic motives and desires. Our lack of sincere dedication, our love for the false and superficial, and our desire to sacrifice ourselves only for selfish whims prepares us to lean

on the love and mercy of God or it drives us back to our world of rosy hues and make-believe.

II. MAN SEEKS A SCAPEGOAT

When the Jews gathered at their temple and symbolically placed all their sins on the head of a goat, dragged the goat out into the wilderness, and turned him loose to wander aimlessly during the rest of its life—with the sins of Israel on its head—they were only following a pattern man has always followed. We also do the same thing. When we get in trouble our first impulse is to escape. If there is no avenue of escape, we turn to an excuse. We try to justify our action. It is easiest when there is another person involved; when there is someone we can blame.

When God confronted Adam for eating the forbidden fruit, he said, "The woman whom thou gavest to be with me, she gave me of the tree, and I ate." How different their world would have been and how different their future relationships would have been if Adam and Eve had fallen on their knees before God and confessed, "Father, we have sinned before heaven and before thee." What if they had admitted that they had tried to play God and had failed miserably? Just think of God's reaction if they had asked for forgiveness. Instead, both of them passed the proverbial buck. Adam pointed to the woman. Then he stood mentally free, so he thought. He was no longer to blame. He acted as if

he had not personally made the decision to eat of the fruit. He could now watch Eve squirm. There was not much love in his action and there must have been little concern. He now thought he was "off the hook." But Eve was not going to be saddled with this hot potato. She couldn't very well pass it back to Adam because she had initiated the sinful situation and she had little chance of being excused in that area. She turned to the serpent and passed the blame on to him.

Why must we pass the blame on to someone else, even when the other individual bears some share of the guilt, and even when we can walk away scot-free? Why will we relegate ourselves to a slight prick of conscience but let others bear the total penalty?

We are reluctant to live the life God has established. We resent authority in life and we attempt to subvert or disregard the laws of both God and man. We want the good life without accepting God's invitation and terms for the good life. We want to play the game, set the rules, be the umpire, and be a contented spectator, all at the same time. We have been told we have to take the bitter with the sweet, but we add, "Not if I am lucky or not if I can pass the bitter on to someone else."

III. GOD ASKS MAN TO ACCEPT HIS INVITATION

The invitations of God to man are constant and well-publicized. He keeps saying to each of us: "Come

to me, all who labor and are heavy-laden, and I will give you rest" (Mt. 11:28). "I came that they may have life, and have it abundantly" (Jn. 10:10). "But to all who received him, who believed in his name, he gave power to become children of God" (Jn. 1:12). "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (Jn. 3:16). "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord" (Lk. 2:10, 11).

God invites himself into our life, "Behold I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me" (Rev. 3:20).

Consider the promises of salvation and fellowship if we will only accept his invitation! Why do we make excuses? What is our excuse?

Luke records the result of a nobleman's invitation to a great feast and he indicates the excuses given by those who did not want to attend were similar to those being offered to Jesus in his day and time when he invited them into the kingdom of God. May I be bold enough to add that these same excuses are being given to God by us in this day and time. This table-talk chapter of Jesus is quite appropriate for us.

The first man had bought a piece of land and had to go see it. You and I tell God we can't really be

dedicated Christians because we have to accumulate the more permanent things in life. If we get land, we can gaze at it and bask in its security.

The second man had bought five teams of oxen and he had to test them. Rather than go to God's spiritual feast that promised so little of the tangible here and now and which was so much of a gamble in the future, this man was accumulating those extra items of life which could make the soil even more valuable. It is to be presumed that this man already had land, and five yoke of oxen was a terrific capital investment in his day. He didn't have time for God now because he wanted to see just how valuable his capital investment really was. His chief aim in life was money.

The third man had taken a wife and could not leave her. Maybe she was a selfish woman who wanted a man "who was all hers" but what a blessing it could have been to their marriage if he had accepted Jesus' invitation. Maybe the man had no concept of his home without God. Maybe he thought he and his wife—and potential children—were an island to themselves. This was all they needed. How barren! How empty! How hopeless!

But all these were really excuses. They indicate that they did not feel the need for the nobleman's banquet. They had lived without the kingdom of God and would not miss it. They preferred their own pursuits.

IV. SOME MEN DO NOT MAKE EXCUSES

God's invitation also comes to us and to our contemporaries. He has commissioned us to tell all the world. Jesus invited the Pharisees and the Sadducees, the religious leaders of his day. They knew the Bible and were supposed to know God. But they made their excuses. The church was sufficient unto itself and they spent their time preserving the status quo. The embellishments they had added had to be tried, whether they were spiritual assets or not. Life had to be lived in an enjoyable and self-centered fashion

regardless of God's invitation to sinful men.

Thank God there are many who eagerly wait for God's invitation. The hungry, the blind, the lame, the homeless, the sick, the slave, the heartsick, the sinful, the lost in this great world are eagerly waiting for the Word. They will hear gladly and will supersede the self-satisfied. Those who are deaf to God's kingdom will have their fields and their oxen and their wives—but they will eventually run into nothingness and disaster. Those who do not make excuses, those who face up to God and his call, will truly be saved.

AT YOUR SERVICE

A RECENT radio series on Alexis de Tocqueville's journey through America in 1831-1832 is being made available in seven long-playing records. In addition several printed pieces are being published to inform modern Americans of Tocqueville's view. Tocqueville's views of America are those of a keen foreign observer. It is said by many that he is the answer to Karl Marx. The following five pieces are available:

1. **Democracy in America.** Fourteen dramatizations of American democratic life presented in seven long-playing records with a volume of scripts. \$30.00.
2. **The Happy Republic.** A reader in Tocqueville's America. \$2.45.
3. **Democracy in America, Vols. 1 and 2.** Vintage Books. \$1.45 each.
4. **Leader's Discussion and Reading Guide.** \$1.00.
5. **Discussion and Reading Guide.** For students. 25 cents.

PRICE FOR ALL FIVE: \$35. Order from American Foundation for Continuing Education, 19 S. LaSalle St., Chicago 3, Ill.

An elective course for senior high youth titled "Problems Related to Drinking," written by Emogene Dunlap Kuhn and published by Abingdon Press, is now available from the Service Department, 100 Maryland Avenue, N.E., Washington 2, D.C. Price 40 cents per copy. Leader's Guide, also written by Emogene Dunlap, is 25 cents per copy.

First of a Series on the Pioneer Preachers—"The Trail Blazers."

The Transplanted Rebel

ON a hot day in June, 1776, five delegates from New Jersey arrived in Philadelphia to take part in the Continental Congress and one of these, though a scholar and a minister, would raise the hackles on the neck of a fighting cock.

He was tall and gray and spare, a no-nonsense Scot with a burr so thick you could curry a horse with it.

He presented his credentials and took his place with propriety in the assembly, and few took note of him. There was no love lost between the delegates who had come from colonies all the way from New England to Georgia. They had come to consider the Declaration of Independence. Many were men of affairs, sophisticates; some were professional men, some farmers. Nearly all had been born and reared in the colonies.

Not John Witherspoon. He had been in America only eight years,

and when he rose to speak eyebrows arched and knowing glances skittered across cynical faces. Behind his back they called him Johnny-Come-Lately. But before he was through they would remember him as "fierce as the fiercest, and foremost of the first."

Whatever the other delegates thought of his inexperience in the politics of the American colonies, his convictions were all he needed. With the authority of God, he quailed before no man. He came to speak his mind, and speak he did.

When a delegate argued that the colonies were not yet ripe for a Declaration of Independence, John Witherspoon leaped to his feet and shouted, "These colonies are not only ripe for the measure, but in danger of rotting for the want of it."

The assemblage rang with applause.

"I have been sent here to vote for a Declaration of Independence if I

shall find it necessary and expedient and, sirs, I find it both necessary and expedient!"

A flurry of whispers swept like concentric waves through the assemblage. "Who is this doughty Scot? He's been in this country only eight years; whence does he speak?"



Memorial statue of John Witherspoon, located in Washington, D.C.

They quickly learned who he was. In the anterooms, in the halls, on the staircases, in the cloakrooms, in the coffee shops, the covert conversations were about him. He was an inspiration and he was a thorn in the side. But on one thing all were agreed: with him there was no trifling.

He was fifty-four, a minister, a Presbyterian clergyman born in Scotland. Eight years ago he had come to America, summoned to be president of the College of New Jersey at Princeton. And he had set the college on its ear.

The delegates watched him as he talked and shook their heads. They summed him up with caustic words: punctilious, austere, sarcastic and witty; yes, and kind and courteous if it was merited.

And they watched him as he sat composed listening to the exhortations of the other delegates: fiery speeches for the Declaration and dire portents of disaster should the fateful step be taken. Watching John Witherspoon, they wondered how long it would be until he would explode and demand a showdown.

On July 2, 1776, it happened.

"What is the purpose of this wavering on the Declaration of Independence?" he demanded. "He that will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy of the name free man."

"Here, here!" shouted voices in all parts of the hall.

"Although these gray hairs must

soon descend into the sepulchre, I would infinitely rather that they would descend thither by the hand of the public executioner than desert at this crisis the sacred cause of my country!"

Many said that John Witherspoon swung the balance in favor of the Declaration of Independence. Of all the signers, he was the only clergyman.

NOW the decision had been made; and now it was war, and now John Witherspoon was committed with all his heart to the struggle for independence. This minister who, in his early years in Scotland, had eschewed politics was embarking on a career which would establish him as a political sage.

The same qualities that made him an outstanding man of God made him a distinguished figure on the political scene of the American Revolution. He came by his talents naturally, for he was a lineal descendant of John Knox, the dynamic leader of the Scottish Presbyterians. John Knox was a rebel—a Protestant reformer and historian, but every inch a rebel. And so also was John Witherspoon—a sanguine, outspoken, remorseless rebel.

HE was born in Gifford, Scotland, on February 5, 1722, and came from a family of ministers. Long before he came of age he had determined to follow in the footsteps of John Knox. He studied hard and was barely twenty-one when he was

ordained and licensed to preach.

Young, vital, utterly convinced of his mission, he brought to the ministry in Scotland the same convictions that catapulted him, some thirty years later, into the forefront of the American revolutionaries. But before he reached America he was to learn some bitter, though useful, lessons. And it was this very seasoning that was to give him such maturity, such stature as a minister, a college president, and as a distinguished figure in the American Revolution.

In Scotland he used his pulpit to champion the cause of Popular Rights, the conservative, old guard point of view. With his lineage, his background, it was inevitable that this should have been his point of view. But despite all his efforts, he waged a losing fight. The old stern generation lost out to the more comfortable philosophy of the cultured age.

Reflecting on his defeat, despite his gallant fight, young Witherspoon perceived that he had fought to maintain the status quo. He saw that the old had to make way for the new in a world that now was rapidly changing. For then, as now, religious concepts were changing with the times. And he found himself resisting as a matter of principle. When the conflict between the old and the new was dramatized in a stage play, John Witherspoon attacked the play, the author, the actors, the producer and, going even beyond this particular play, took a

vigorous stand against all drama, all theater, and everything in any way connected with it. It was not only vain, he warned, it was downright dangerous.

With the same vigor, he opposed the clergy having anything whatever to do with politics, and he minced no words about it. But, so strong were his convictions that, instead of driving people away from him, it brought more and more to him, and he went on to larger and more important congregations.

Yet, despite his aversion to politics, he did not hesitate to stand up and be counted in the major issues confronting his native country. When Charles Edward Louis Stuart, the young pretender, tried to win back the throne of England, John Witherspoon helped him—though it almost cost the young minister his life.

The young pretender was the grandson of James II of England, who had been deposed. Bonnie Prince Charlie, as the young pretender was called, was born in exile, in Rome. Now, with the help of the Highland Clans of Scotland, he determined to return as king. And young John Witherspoon felt he was right, and he determined to help him.

When Bonnie Prince Charlie's army landed in England with the intention of marching on London, Witherspoon marched at the head of a detachment of militia to join him. But he had not reckoned with the opposition. With a number of

others he was captured at Falkirk. They were imprisoned in Donne Castle and held for treason.

Bonnie Prince Charlie's force was defeated at Culloden Moor. The young pretender fled to France, and never returned. But John Witherspoon and his compatriots were imprisoned in the highest part of Donne Castle, seventy feet above the rocks below. And now there was talk of hanging the rebels.

But, locked up high in the battlements, the rebels were not idle. They plotted to escape, down over that seventy feet of castle wall, by a rope of blankets. In the dark of night the first lowered himself, inch by inch, toward the rocks below. Those above almost held their breath until, in the dark, the dangling rope told them that he had made it. Then, the second and the third. But as the fourth reached the rocks, the rope broke about twenty feet from the bottom. John Witherspoon and those remaining above hauled up the rope and tied sheets on the bottom. One more went down, but again the rope parted. Those on the rocks below broke his fall, and he suffered only fractured ribs and a sprained ankle. But the next man, desperate to escape, went down the short rope anyway, fell from the short end and was killed.

John Witherspoon and the remaining prisoners had no alternative but to wait. With resignation, but without despair, John waited. The discovery of the escape of the others, the death of the one who fell, the

consequences of their capture as traitors, lay like a pall upon them. Ridden with anxiety, languishing in the cold and damp of the castle, young John's health broke. And when at last they were held to answer, John's broken health, his youth and his calling as a minister were factors in his eventual release. But by the time he returned to his pulpit, his health was impaired.

He had time to think it all over. Whatever he concluded, one thing was sure: He had dared to rise against the British Crown. True, he had failed, but maybe next time it would be different. This was to be the motivation to his leadership against the British years later.

BUT for the present, as an aftermath to his misalliance, he put all that was spectacular behind him. He settled down to his work as a minister. And in his work with his flock he met a pious young woman, Elizabeth Montgomery.

He listened to the strange stirrings within himself and, in this surging turmoil, knew that a new phase of his life was opening. Even as he preached he thought of her, of her ways, her talk, her laughter—but mostly of her inexorable hold on him. Though words purred from his lips without effort, and though, with his remarkable memory, he could memorize a two-hour sermon by reading it through three times, when it came to proposing to Elizabeth he could not remember what he had to say to her.

But it did not matter. She had long known what was in his mind and in his heart and in 1748, at the age of twenty-six, John married Elizabeth.

The next eighteen years were busy fruitful years. Children came, one every couple of years, until John and Elizabeth had had ten. But their happiness was shadowed. For the young, death was always near; only the strong survived. Five of their children, half of them, died.

But, meantime, word of the work of this remarkable Scot was spreading. It reached far beyond his congregations; far beyond his part of Scotland, even across the seas to the handful of colonies scattered the length of the Atlantic seaboard in America.

When he was forty-four, the College of New Jersey at Princeton sent a call for him. They offered him the presidency of the College. He declined but the regents did not give up, for Dr. Witherspoon had now emerged as a scholar, a writer, speaker, minister, and administrator. People flocked to hear him, and he spoke his mind.

A year later, the College called him again. This time he came with Elizabeth and their five children. They landed in America in 1768, and as he viewed the College for the first time, and the regents viewed him, both knew that things would never be the same at Princeton—or, for that matter, wherever John Witherspoon was.

With a free hand, he immediately

started changing things at the college. He introduced new ideas—a new lecture system, the first time it had been used in America—and Princeton was headed for greatness.

His activities reached far beyond the college, indeed, far beyond the borders of New Jersey. A college president now, as well as a minister, his voice rang with patriotic fervor. He rallied the church to the cause of freedom and it followed naturally that he was elected to a political post as a delegate to New Jersey's Constitutional Convention. His convictions about ministers in politics slowly changed from an attitude of aloofness and noninvolvement to one of active participation and actual leadership.

And the politicians who had regarded him as a harmless minister or schoolmaster whom they could confound and manipulate presently found their noses out of joint. He challenged them measure for measure; he outmaneuvered them, strategem for strategem. And in personal cross fire, they learned to duck, if not to cringe. When his proposals were challenged on the ground that he was a minister or schoolmaster inexperienced in the devious ways of political blood-letting, he declared, "I am God's minister both in a sacred and civil sense."

And few would say him nay.

HIS work in framing the state constitution for New Jersey was only a warm-up for his work

as a national figure, a leader among the American revolutionaries. And thus it was that on June 22, 1776, he was elected as one of the five New Jersey delegates to the Continental Congress meeting in Philadelphia. By the time he arrived, the more astute Revolutionary leaders from the other colonies had heard of him. He lost no time in advocating the adoption of the Declaration of Independence. He signed it and dedicated himself to the Revolution. His son James, born and reared in Scotland, joined the Continental Army and quickly rose to the rank of major.

The British blows fell heavy on the colonies. Washington suffered a crushing defeat in New York and barely escaped capture. He retreated in haste across New Jersey. And in the senseless cruelty of war Dr. Witherspoon's College of New Jersey at Princeton was broken up.

The British onslaught left the colonists reeling and bleeding. Many feared the war was lost. Washington's troops deserted or refused to re-enlist when their short terms expired.

In this crisis, barely four months after the Declaration of Independence, Dr. Witherspoon was summoned with two others to a secret meeting with General Washington. With John Adams and Richard Henry Lee, Dr. Witherspoon met with the General. In this, one of America's darkest hours, this dour and doughty Scot, this minister of God who thirty years before had

been in danger of hanging, now this minister was again opposing the British crown, and again in deadly peril.

Dr. Witherspoon went to the core of the matter—the troops, dispirited and sometimes betrayed, who had suffered and bled and died. With the magic of his words, Dr. Witherspoon prepared a statement guaranteeing redress to the utmost of the grievances of the soldiers.

Dr. Witherspoon's words went out to every soldier in every encampment, and with it went a stirring appeal to the people to keep the spirit of independence alive.

On Christmas night Washington crossed the Delaware with his tattered army and before dawn struck the enemy a deadly blow at Trenton. The tide was turned. A new day had dawned.

New hope spread like wildfire, yet the war had actually only begun. Fighting raged up and down the colonies. On October 4, 1777, barely fifteen months after John Witherspoon had fought for the Declaration of Independence, his son, Major James Witherspoon, was killed in the Battle of Germantown, just outside Philadelphia.

Saddened, John Witherspoon fought on, his heart closer than ever to the soldiers bearing the brunt. The next year word drifted back of the frightful treatment of American prisoners by the British. Dr. Witherspoon was appointed to a committee to do something about it. He wrote a manifesto to the British:

We . . . the Colonies of the United States of America, do solemnly declare and proclaim that if our enemies presume to execute their threats and persist in their barbarity, we will take such exemplary vengeance as shall deter others from like conduct. We appeal to that God who searcheth the hearts of men for the rectitude of our intentions; and in His Holy Presence declare that we are not moved by any light and hasty suggestion of anger or revenge so . . . we will adhere to this, our determination.

The British knew the earnestness of the author, their former subject—and they heeded his warning.

Every leader of the Revolution came to know and respect Dr. Witherspoon. He continued to wear his clerical garb, in and out of Congress, where he served with one break until 1783. "I am a minister of God," he said in his affable, courteous way, "and it is mete that, in Congress or out of it, people should know that I am."

His wit was sharp. When Burgoyne surrendered the British Army to General Gates at Saratoga, the general sent a messenger to convey the news to Congress in Philadelphia. The messenger, Lt. Col. Wilkinson, dallied along the way, stopping whenever he felt the need of entertainment or refreshment. At this leisurely pace, the messenger reached Philadelphia three days after the Congress had learned about General Gates' victory.

It was the custom for Congress to bestow upon the messenger of such good tidings a token of appreciation.

When a motion was made to present Lt. Col. Wilkinson an elegant sword, Dr. Witherspoon immediately took the floor.

"I propose an amendment," said the doctor. "In the light of the speed with which the messenger brought the news, I propose we substitute instead a pair of golden spurs."

In 1783, with the war won, Dr. Witherspoon now sixty-one resigned to devote himself to Princeton. The college prospered. But his wife, Elizabeth, fell ill. The bearing of ten children, the loss of more than

half of them, took its toll, and Elizabeth died.

The lonely years followed.

When he was seventy, he married a young widow, Ann Dill, who was twenty-four. They had two daughters. One lived.

Two years before his death, he became totally blind. But, though he had to be led to the pulpit, he continued to preach. When at last the burr of that redoubtable Scottish accent was silenced, John Witherspoon had left an imperishable mark on American history.

NEWS BRIEFS, UNITED STATES

National Salvation Army Week was May 20-27, 1962, to call to attention some of the outstanding work being done by the Army. There are 8,487 Salvation Army Centers in the United States; 1,533,871 persons were given assistance for Thanksgiving or Christmas; 67,530 open-air meetings were conducted; 557,674 persons were served food and drink from 173 Salvation Army mobile canteens at disaster areas; 8,600,065 meals were provided to homeless men in 125 Salvation Army Men's Social Service Centers. This is a small part of the program. Our best wishes for another eighty-two years of service!

Forty leading churchmen representing the United Presbyterian Church, U.S.A., The Methodist Church, the Protestant Episcopal Church and the United Church of Christ met in Washington to discuss the union of their

denominations. A formal statement said that "all delegations had in mind that they represent churches having deep roots in the Reformation and its principles of theological integrity and meaningful witness demand the union of these churches."

The growing dialogue between churches does not mean that they must give up their own positions or give general approval to others in the dialogue, said Dr. **W. A. Visser 't Hooft**. He added that "the non-Roman churches hope the Second Vatican Council will mean progress from monologue to dialogue. Therefore, we will follow with deep interest what will be said about such items as relationships between the churches, the issue of religious liberty, the question of mixed marriages, and the question of collaboration in the field of social or international affairs."



Report from New Delhi

By **DOROTHY MACLEOD**

*General Director
United Church Women
National Council of Churches*

IT was my rare privilege to attend the Third Assembly of the World Council of Churches in New Delhi, India, in the late fall of 1961. No doubt Protestant Women of the Chapel have read much about it, and have heard many reports on it. However, the theme, "Jesus Christ, the Light of the World," is always timely and the materials relating to and growing out of the Assembly are of continuing significance.

The first publication written during the conference is now off the press—*No Darkness at All*, by James W. Kennedy. In this delightfully written and very readable account, Dr. Kennedy pictures for us India, the host country. He says:

There were amazing sights to see in New Delhi on a morning walk from any hotel to the Vigyan Bhavan. One morning as I walked the pleasant mile briskly, with the temperature around fifty degrees, I noticed all these incidents: men and women performing their ablutions wherever water could be found, in fountains and ditches; a barber at work under a tree shaving an early customer—both squatting; Sikh taxi drivers putting away their bedrolls, grooming their beards, braiding them on top of their heads, twisting on their colorful turbans; the street sweepers at work with nothing but handleless brooms stirring up dust; loaded baudy carts jogging along briskly to market; women workers walking erect with baskets balanced on their heads, their grace of movement to be envied, whether carrying flowers or cow dung; men walking and bicycling with their *dhotis* and scarfs drawn tightly around

them to protect against the morning chill; whole families camped alongside city streets; scavenger crows pecking at filth; crowded buses careening around traffic circles; horns forever honking and bleating; and an occasional Muslim woman with her face carefully veiled.

With a similar and characteristic touch the author vividly pictures the events and actions of this world body. In five chapters he describes Where We Met, What Happened, The Vision We Caught, and closes with We Share What We Saw. It contains 32 pages of pictures and discussion questions for local churches or groups.

Study guides are provided on the main theme, on the Message of the Assembly, and on the three sections into which the Assembly was divided, namely, consideration of Unity, Witness and Service. Provocative questions are included which stimulate the study of these chapters, and help individuals and groups to see the implications of the Assembly for the churches in a world in revolution.

If one wishes to go further into the substantive questions before this Assembly, then read the latest book, *New Delhi Speaks*, a report from the World Council of Churches. It speaks about Christian witness, service and unity, giving in full section reports. It carries also the message of the Assembly as well as a brief "appeal to All Governments and Peoples."

These two books and other New Delhi materials may be ordered from the World Council of Churches, 475 Riverside Drive, New York 27, N.Y., or from 17 Route de Malagnou, Geneva, Switzerland.

<i>New Delhi Speaks</i>	.50
<i>No Darkness at All</i> by Dr. J. W. Kennedy, report with pictures and study guide	1.50
Assembly Slide Set (30 slides) by Bradford Young, w/script	10.00
Asian Assembly, 53 frame color filmstrip, w/script	4.00
Reprint of <i>Time</i> cover story on World Council, per copy, 15 cents; per hundred,	3.00
Statements by Eugene Carson Blake and Charles C. Parlin on admission of Russian Church (single copy free).	
<i>Assembly Appeal</i> to All Governments and Peoples, per 100	2.00
Address by O. Frederick Nolde to Third Assembly, per copy	.10



Credits: Pages 12, 15, Muse Photo; page 37, Louis C. Williams; page 44, Pach Brothers, New York; page 46, Rowland Photo, Seattle; page 47, U.S. Marine Corps; pages 49-57, U.S. Army, U.S. Navy, U.S. Marine Corps, Civil Air Patrol; Back Cover, Don Knight Photo Agency.



Christian Witness in Century 21

By Veda Graves

Visiting Pavilion are (l-r) Ewen C. Dingwall, Fair Manager; Archbishop Iakovos, Greek Orthodox Church, a president of the World Council of Churches; Dr. Lemuel Petersen, executive vice-president of Christian Witness in Century 21.

AT the very heart of the Seattle World's Fair stands a beautiful inspiring pavilion—the Christian Pavilion and Children's Center. It is in tune with the futuristic theme of the Fair in design—a cross-tipped spire soars upward from laminated arches of native Douglas fir, arranged in open umbrella effect.

It has been built by the support of twenty-two denominations and seventeen Christian agencies. It is also staffed by these groups so chaplains will be available at all hours of the day or night. And children may be left in the Children's Center from 10:00 to 4:00 daily where two-hour sessions in Christian education will be conducted for children from three through seven.

The three-fold purpose of the Christian Pavilion is to proclaim the gospel, to apply the Christian faith, and to inspire through art and worshipful features. A place for prayer and meditation is provided.

Some ten to twelve million people are expected to visit the Fair from the time of the opening, April 21, until the closing, October 21. So the Christian Witness in Century 21 is expected truly to witness to millions of people.

Whether it is a confused elderly person, a lively teen-ager, a small child, a young couple, or just a visitor passing by, he will have an opportunity to talk with a chaplain and he will see that religion is at the heart of Century 21.

The inspiring *son et lumiere* (sound and light) presentation of the Christian proclamation, with imaginative photography and correlated Scripture and sound effects is most impressive.

The Chaplain's Personal Ministry



Chaplain R. L. Bigler, USN, assigned to brig duties holds a group counseling session. These are not prisoners at all, but stand-ins, since Navy Corrections policy does not permit photographing inmates.

MANY persons think that all the chaplain does is merely conduct worship services and preach sermons. These activities, of course, are a vital part of his ministry, but actually he spends more time in a personal ministry than in a public one.

This is well illustrated by the work of the chaplain who serves with the Third Marine Division on Okinawa. These young Marines are most often on their first overseas assignment and their tour is a long one. They know the importance of inspection—and the chaplain stands constant inspection by his men. The wise chaplain will get out in the field and into the barracks to visit his men for the success of his public ministry will depend largely on the effectiveness of his personal ministry.

The chaplain's personal ministry

in counseling is exceedingly important. As he gains the respect and confidence of his men, they turn to him with their problems. And these problems are great because of the difference in moral standards from that of home.

Another important personal service is the ministry to the sick. The young Marine lying in bed in a hospital learns how devastating loneliness really is. So the chaplain becomes a real friend in ministering to his great need—helping him regain his health, his faith, and his morale.

So also the chaplain's ministry in the brig is an important personal ministry. There he tries to help men find their way back to goodness and back to God. In all his work, personal and public, the chaplain is the spiritual leader of his men. May God strengthen him!

NEWS ROUNDUP

CHAPLAINS

From college campuses as staff chaplain for AFROTC, Chaplain, Lt Col, **Robert W. Tindall** has become senior instructor at the Air Force Chaplain School, Lackland AFB, Tex. Since Bob has lectured at every college in the States having an AFROTC unit, he is well qualified to teach clergymen becoming chaplains in the Air Force.

Chaplain, Col, **Wm. L. Clark**, who has been the executive for the Armed Forces Chaplains Board, has been appointed to succeed Chaplain, Col, **Roy M. Terry** as Chief of the Professional Division in the Office of the Chief of Air Force Chaplains, Washington. Chaplain (Col) **Wm. J. Reiss**, command chaplain, CONANT, Ft. Monroe, Va., received an honorary D.D. from Concordia Seminary, St. Louis, Mo. at the 117th annual commencement exercises.

A Handbook for the Altar Guild has been prepared for distribution by Mrs. **Elizabeth Neyman Schwyhart**, wife of Capt **Robert M. Schwyhart**, CHC, USN, District Chaplain of the Twelfth Naval District, San Francisco, Calif. This is a publication which will make a real contribution to Protestant Chapel Altar Guilds of all services in preparing the altar.

We have heard that Chaplain, Col, **George Wilson** and Chaplain, Col,

Roy M. Terry have purchased Florida lots from Chaplain, Lt Col, **Carl Hewlett** of MacDill AFB, Fla. Objective is to establish a colony for retired chaplains on Florida's western coast.

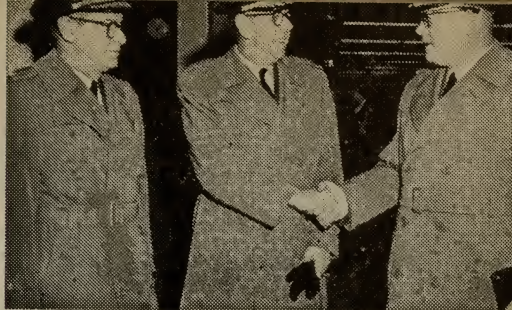
Mrs. **Katherine Tennis**, sister of Bishop **William R. Arnold**, former Chief of Army Chaplains, died in early April. Mrs. Tennis had acted as Bishop Arnold's official hostess for many years and it was she who organized the Chaplains' Wives Club in the Washington area in 1939. Since his retirement from the Army, Bishop Arnold has been with the Military Ordinariate of the Roman Catholic Church.

A family orchestra has been organized by Chaplain, Capt, **Frede J. Kevetter** stationed at Carswell AFB, who resides in Fort Worth, Texas. The family concert group consists of the chaplain, his wife, and five very talented children.

While Chaplain (Col) **Edwin L. Kirtley** was away, his two secretaries repainted and redecorated the offices and set up an excellent chaplain display for informational purposes to the public at the Fourth Army Chaplains Headquarters at Fort Sam Houston, Tex.

Chaplains attending the Mo-Ranch Protestant Chaplain Retreat in Texas

were overwhelmed by the big white Lincoln that deposited a tall, distinguished gentleman in civilian dress with Texas boots and the largest Texas hat. It just had to be a Texan! And it was. Chaplain (Lt Col) **Rex S. Kendall** is the Post Chaplain at Fort Hood, Tex.



"On the Top of the World" is the title of a brochure of thirteen daily devotions prepared by Chaplain (Col) **Robert M. Homiston**, USARAL chaplain. It was presented to Army personnel participating in the annual Far North training project as a contribution to the spiritual life of men engaged in "Great Bear Maneuvers."

Chaplain (Col) **William L. Cooper**, staff chaplain at Brooke Army Medical Center, Fort Sam Houston, Tex., spends twenty minutes a day in Latin translation, a very commendable undertaking.

Chaplain **Guy M. Leonard** considers his two months in the Polaris submarine USS *Robert E. Lee* "the greatest adventure of my life." He wanted to gain firsthand knowledge and experience with FBM's on patrol;

Chief of Chaplains (Maj Gen) Frank A. Tobey (center) and Chaplain (Col) Bernard Fenton (left) are met at O'Hare Airport by Chaplain (Col) Charles J. Murphy, Fifth U.S. Army Chaplain. Chaplains from Fifth Army area of thirteen states attended Training Seminar for Chaplains.

Commandant's Orientation Conference for Clergymen. L-r: Michael D. O'Brien, St. Joseph's Center, Oakland; Rabbi William Z. Dalin, Jewish Welfare Board, San Francisco; Albert Colbourne, Church of the Ascension, Vallejo; Dr. Cecil G. Osbourne, First Baptist Church, Burlingame; Leroy Bennett, First AME Zion, San Francisco; Henry Rozendal, Miraloma Reformed Church, San Francisco; RADM George L. Russell, Commandant, and CAPT Robert M. Schwyhart, CHC, USN, Twelfth Naval District.



to determine whether other chaplains should do the same thing and to become thoroughly identified with the submariners to whom he directed his ministry and to evaluate the chaplain's program. Leonard found a ready response among the men: they responded to church call; he was able to organize a competent choir; one-third of his crew enrolled in the Harvard Education program; "bull sessions" on such subjects as marriage and religion were a part of the daily routine.

And what did the crew think about his being aboard? Well, he thought he'd lost his chaplain's cross, but the men had it and, when Leonard got it back, it was soldered to a pair of gold dolphins. "I know I won't be able to wear these as part of my uniform, but I'll treasure them always. I know now that the officers and men of the *Lee* were glad to have a chaplain along."

A different kind of Navy "wetting down party" (traditional celebration for promotions) has been reported in a recent *Navy Chaplains Bulletin*. One Navy captain sent the following invitation:

Captain and Mrs. _____ request the pleasure of your company at a "drying up party" on any night you choose—to stay home for two hours of quiet meditation.

In place of the usual two-hour party, we have given the cost so that a deserving Japanese student may have two years of education.

(Your company is welcome at our home for coffee at any time.)

During the annual Tri-Faith Religious Emphasis Week at Fort Jack-



Deputy Chief of Chaplains, Brig Gen, Robert P. Taylor (Civil Air Patrol's first national chaplain) receives first copy of the new CAP cadet manual, "Operation Countdown," from Chaplain, Lt Col, Vernon F. Kullowatz, CAP's present national chaplain, who wrote the book for young people in this program.

son, S.C., there were 30,703 people reached at 158 events. The theme for the program was "God Is My Strength," and an effort was made through the daily services of the three faiths to bring the military community to the realization "that the greatest source of unused strength is in their personal relationship to God."

Chaplain, Lt Col, **Luther D. Fletcher** was recently honored by the National Freedoms Foundation in being presented his second award in three years. Both awards were in the sermon field. Chaplain Fletcher was serving at the Command and Staff College of Air University, Maxwell AFB, Ala., but has been transferred to Alaska.

Chaplain (Maj Gen) **Frank A. Tobey**, Chief of Army Chaplains, accompanied by Chaplain (Col) **Bernard J. Fenton**, Director of Personnel and Ecclesiastical Relations, recently toured installations in France, Germany, and Italy, and participated in the Easter Service at Orleans.

Protestant Chapels of the Third Marine Division gave \$1,400.00 to Christian mission work in the Okinawa area during last November and December, 1961.

Dr. **Albert J. Lindsey**, First Presbyterian Church in Tacoma, Wash., was the missionary at the Protestant Preaching Mission held at McChord AFB, Wash.

Capt. **Richard G. Eisemann**, CHC, USN, was the speaker of the day at the World Day of Prayer services, sponsored by the Protestant

Women of the Chapel at McChord AFB, Wash.

The annual Protestant Religious Mission was held at Westover AFB, Mass. Missioners were Dr. **Francis E. Potter**, Old First Congregational Church, Springfield, Mass.; Dr. **H. Hughes Wagner**, Trinity Methodist Church, Springfield, Mass.; Dr. **Ralph W. Odom**, Springfield College, Springfield, Mass.; and Dr. **James Forrester**, Gordon College, Beverly Farms, Mass.

Chaplain, Capt, **Theodore J. Kleinhans** is putting into practice what he once taught at the University of Michigan—creative writing. Augsburg Press of Minneapolis has just announced a religious novel—his fourth book this year. Earlier in 1962 Concordia published two books of meditation he wrote and Muhlenberg published a biography of Bach.

Layman of the Year award for outstanding service to the Protestant Chapel program 28th Artillery Gp, Selfridge AFB, Mich., went to the family of Sgt Maj Lawrence L. Sharpe, Sr., shown here with Chaplain, Maj, Arthur L. Duhl, 5th Region ARADCOM staff chaplain, and Chaplain (Capt) Richard R. Tupy of 3rd Missile Bn (NH).





FORT KNOX INSTITUTES "THE INDIANA PLAN" IN ADULT EDUCATION

To provide an experience for participants which will strengthen the chaplains' program of religious education, two Fort Knox Institutes in Adult Religious Education were held February 4-9 and February 18-23, 1962. Forty-two persons participated in the thirty-hour courses.

Top picture shows The Reverend **Roye Frye** presenting a Certificate of Completion to Pfc **Hopkins** for members of the 91st Adult Education Institute. Trainers, Chaplain (Capt) **Henry M. Pollock**, Chaplain (Capt) **Charles F. Kriete**, Chaplain (1st Lt) **Arthur Wright** and **Robert W. Steffer**, Director of Protestant Religious Education, look on. Bottom picture shows Dean **John W. Ashton**, vice-president of Indiana University, with members of the 89th Adult Education Institute.

Chaplain (Col) **Luther W. Evans** reports the unique experience of conducting Maundy Thursday and Easter Day services in the American Consulate at Belgrade, Yugoslavia. He says "there is a remarkable Protestant Church Group there fully organized with graded Sunday school, choir, ushers, and treasury." Ambassador **Kennan**, Consul-General **Ford**, and First Assistant **Bonner** are active lay participants in this group who has ordained clergy visit them a few times a year.

The new film, *Where Fortune Smiles*, by the Methodist Board of Christian Social Concerns was premiered in Washington during a training conference of Methodist leaders. It was estimated that \$7 billion is wagered annually in this country and that bets on horses, numbers, and games are not just home or social gambling but part of the business of organized crime.

More than 1,100 students from all over the world will work together in twenty-nine countries on projects of the international "peace corps" Ecumenical Work Camps under the auspices of the World Council of Churches during the summer months.





NAVY HELPS ORPHANAGE

Forty-three orphans from St. Benedict's Orphanage in Dinalupihan, Bataan, Philippines, enjoyed a picnic provided for them by the sailors and marines of the Amphibious Ready Group. The men have been working together on their free time to help improve conditions at St. Benedict's—rewiring the institute, repainting the interior and exterior and helping to supply needed articles. This activity has been in progress for some time under the joint sponsorship of the USS *Princeton* (LPH-5), USS *Noble* (APA-218), and USS *Thomaston* (LSD-28), ships of Amphibious Ready Group.

Top picture shows group of children playing during picnic. Side picture shows a sailor painting while the children look on.



Chaplain (Lt Col) William P. Golder greets officer at "Charlie Check Point." White line divides East and West Berlin. Insignia of East German puppet government is shown in the background.





CHAPLAIN HAROLD H. SCHULZ RETIRES

"A man with the height and physique of a good college tackle, who once promoted boxing bouts for international good will, who started his Army chaplain's career as a circuit rider, and whose 'above-and-beyond-the-call-of-duty' activities have helped vitalize the Chaplains' Corps will be honored next week as he brings a 28-year Army career to an end.

"He is Chaplain (Col) **Harold H. Schulz**, 3rd Army chaplain since November, 1959, who will become pastor of the Peachtree Road Lutheran Church upon his Army retirement March 31."

—From *Lucky Times*, Hq. Third U.S. Army

March 23 issue.

The announcements that tell of chaplains retiring from military service these days bring a pang of regret, for many outstanding chaplains are leaving. Younger men are taking over the helm. Truly, it is a new day. But we pay tribute to all these men for the tremendous contribution they have made to the men in service and to the kingdom of God.

Chaplain Schulz serves as a sample. He entered service July 24, 1934. He

served in Texas, the Philippine Islands, Maryland, Washington, New Jersey, Illinois, Canal Zone, Virginia, Europe and Fort McPherson, Ga. He has seen the Chaplains' Corps advance from a "tolerated status" to "acceptance." He and all the devoted chaplains who have served their country and their God well have helped to keep burning the spiritual glow in the lives of thousands of young men and women in the service.

We bid them adieu and God's blessings as they enter other fields of service. Chaplain Schulz has become the pastor of the Peachtree Road Lutheran Church, 3686 Peachtree Road, N.E., Atlanta 9, Ga.

CHAPLAINS RETIRING

Notice the entire list of retirees in this issue—as we have it. Please let us know about others, and give us their present addresses.

From the Army: Chaplain (Lt Col) **Edwin W. Leverenz**—last duty station, Post Chaplain at Fort Bliss, Tex. Civ. address: Assistant Professor of German, Concordia College, Milwaukee, Wis.

Chaplain (Col) **Steve P. Gaskins, Jr.**—last duty station, U.S. Army Military Academy, West Point, N.Y. New position: Secretary with the American Bible Society, New York, N.Y.

Chaplain (Col) **Charles E. McGee**—last duty station, HQ First U.S. Army, Governors' Island, N.Y. Return to pastorate, Roman Catholic.

Chaplain (Maj) **Edward H. Ahlemeyer**—last duty station, U.S. Army Garrison, Aberdeen Proving Grounds, Md. Return to pastorate, Missouri Synod Lutheran.

Chaplain (Lt Col) **Samuel L.**

Hiebert—last duty station, Deputy Post Chaplain, Fort Bragg, N.C.

From the Air Force:

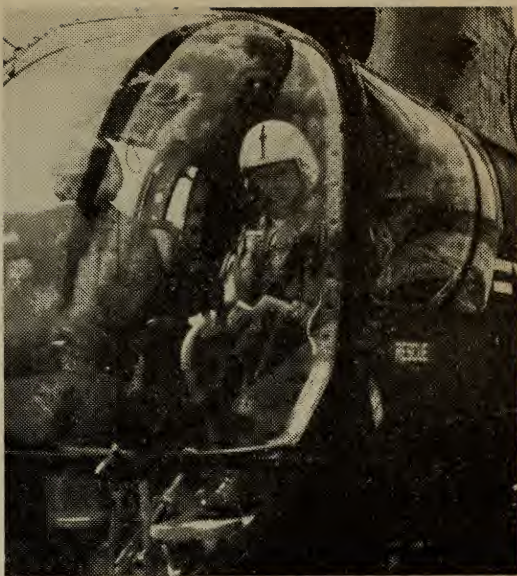
Chaplain, Maj, **Ellis R. Veatch**—last duty station, Minot AFB, N. Dak. Return to pastorate, Disciples of Christ.

Chaplain, Col, **Eugene J. Graebner**—last duty station, Continental Air Command, Robbins AFB, Ga. New Position: raising pedigreed dogs with his wife, Helen, for which they have received national honors in kennel management.

Chaplain, Maj, **Malcolm M. Hagood**—last duty station, Special Weapons Center, Kirtland AFB, N. Mex. Civilian address: Old Hickory, Tenn.

Chaplain, Lt Col, **Wilmer Paul Fulmer**—last duty station, HQ Chanute Technical Training Center (ATC), Ill. Civilian address: San Angelo, Tex.

Chaplain, Col, **Leroy R. Priest**—last duty station, Command Chaplain, Air Training Command, Randolph AFB, Tex. The Priest family will spend two months visiting in England, after which they will move into their beautiful home in Montgomery, Ala. Chaplain Priest says: "I am in no



Methodist Bishop John Wesley Lord straps himself into helicopter for the trip to Camp Hansen as he leaves Camp Hauge following Easter Protestant Services for Marines on Okinawa. A vice-president of the National Council of Churches, Bishop Lord conducted services for Marines on Okinawa, Easter, 1962.

Protestant Easter message is delivered to Marines of Camp Schwab by Dr. Fred S. Buschmeyer, secretary of the United Church of Christ. Dr. Buschmeyer accompanied Methodist Bishop John Wesley Lord on the mission to Okinawa.



hurry to get back to work; I just want to be a Southern gentleman of leisure."

Chaplain, Col, **Floyd S. Smith**—last duty station, HQ 15th Air Force, March AFB, Calif. Chaplain Smith plans to locate in the Washington, D.C., Area.

Chaplain, Col, **Elmer I. Carriker**—last duty station, HQ Alaska Air Command, Anchorage, Alaska. New position: pastor and counselor at his alma mater.

From the Navy: Capt **Fred D. Bennett**, CHC, USN—last duty station, District Chaplain, Fourteenth Naval District, Oahu. Civilian address: Bennington, N.H. Fred says that he hopes "he and his wife don't freeze to death in New Hampshire after three years in Hawaii."

CDR **Kenneth D. Perkins**, CHC, USN—last duty station, Marine Corps Air Station, El Toro, Calif. Plans to travel in Great Britain during June and July. August 1 Chaplain Perkins will become pastor of St. George's Episcopal Church, Pearl Harbor. Mail address: P.O. Box 6062, Honolulu 18, Hawaii.

Indeed, we are sorry that we can't give a complete rundown of the service that each of these chaplains has rendered to his nation through the services. There are many thrilling stories and none of us can know how many lives have been touched through their sacrifices. We of THE CHAPLAIN staff wish to convey our deepest gratitude.

SEMINARIES AND CHRISTIAN COLLEGES

A distinguished Professor of Preaching and Applied Christianity at Boston University, for the past

fourteen years, Dr. **Allan Knight Chalmers**, will retire this year. He will be moving to New York to become the executive vice-president of the Legal, Defense and Education Fund for the National Association for the Advancement of Colored People. He will be succeeded by Dr. **Robert E. Luccock**, pastor of the Church of the Redeemer, Congregational, in New Haven, Conn., and Professor of Preaching at the Hartford Seminary Foundation, Hartford, Conn.

Pepperdine College of Los Angeles and its president, Dr. **M. Norvel Young**, received high honors in the annual Freedoms Foundation national awards at Valley Forge, Pa. Dr. Young received the George Washington Honor Medal for a speech entitled "Challenges to Our Free Institutions." The college received the principal award among American colleges and universities for its Nationwide Citizenship Program, which includes the annual Freedom Forum, a series of films on communism, a speaker's bureau, a nationwide radio program and its American studies fellowship program for teachers.

Dr. **Franklin Littell**, well-known author and ecumenical churchman, has been appointed as Professor of History of Christianity by the Chicago Theological Seminary. He will join the faculty on July 1 and will begin teaching on January, 1963.

San Francisco Theological Seminary's Seminary-at-the-Lake was held at the Zephyr Point Conference Grounds, Lake Tahoe, Nev., in two sessions: (1) July 22-28, 1962 and (2) July 29-August 4, 1962. Seminar



Dr. Marion J. Creeger with chaplains of the Puerto Rico area who were invited aboard the Canadian aircraft carrier *Bon Adventure* for coffee. Chaplain George R. Bell, RCN, is shown explaining the hymnal and Book of Divine Service. L-r: Lt H. M. Goetz, CHC, USN; Chaplain (Maj) Richard E. Robinson; Capt W. S. Noce, CHC, USN; Dr. Creeger and Chaplain George R. Bell of the Canadian Navy.

leaders were Dr. **Arnold B. Come**, Dr. **Aaron J. Ungersma**, Dr. **Keith Bridston**, and Dr. **Edward V. Stein**. Faculty lecturer was Dr. **Tom F. Driver**.

The International Christian University in Japan graduated its sixth class on March 21, 1962. There were 138 receiving Bachelor of Arts degrees from the College of Liberal Arts and eleven receiving their Master of Arts degrees in Education. All graduates have promises of employment and the majority will go into business, press, government, education and social service. Some will take advance studies in Japan or abroad.

PERSONALITIES

Chaplain, Capt, **William E. Flood** succeeds The Reverend Albin Ray Appelquist as Secretary of the Department of Christian Ministry to Service Personnel, American Baptist Convention. Chaplain Flood was base chaplain at Paine Field, Wash., on

his last active duty assignment. Among his many other duties, he will become the ABC representative on The General Commission on Chaplains and Armed Forces Personnel.

Dr. **Vernon L. Ferwerda**, head of the Government Department at Trinity College, Hartford, Conn., has been appointed Director of UN-US Interpretation of the National Council of Churches' Department of International Affairs. The post is designed to expand the work of the churches in a "program of education and action for world survival and peace." Executives of the NCC feel that this is a most important post.

The Reverend **Leon A. Dickinson, Jr.**, Community Congregational Church, New Hyde Park, N.Y., and a former Navy chaplain, will direct activities for chaplains and other non-parish clergy in the United Church of Christ.

BOOKS . . .

look for publishers' addresses
at the end of the book section

Exodus. A Commentary by MARTIN NOTH. Translated from the German by J. S. Bowden. Westminster. 1962. 283 pp. \$5.00.

This is a new commentary in the **Old Testament Library Series** being edited by Wright of Harvard, Bright of Union (at Richmond), Barr of Princeton and Ackroyd of London. Exodus is considered within the framework of the Pentateuch but major emphasis is given to two big events: "Yahweh brought up Israel out of the land of Egypt"; and Yahweh appeared at Sinai and made a covenant with Israel. This is not a homiletic commentary from which you get sermons; but a student's commentary by which you understand Exodus better. It is an important addition to biblical exegesis.

The Treasury of Religious Verse by DONALD T. KAUFFMAN. Fleming H. Revell. 1962. 371 pp. \$4.95.

Your favorite poem is probably in here. It is good to have these new selections of poetry and scrapbook material for they bring the collections up-to-date and make it easier to find what you want. Here are 600 selections from the great poetry of past and present, arranged under thirty-three topics, comprehensively indexed. Poems from such masters as Frost, Kipling, Masfield, Browning are included as well as some from the more

homey poets such as Edgar Guest and Annie Johnson Flint.

The Christian Century Reader by HAROLD FEY and MARGARET FRANKS. Association Press. 1962. 447 pp. \$5.00.

It took fifty years to write this book. That is to say, selections found in it cover more than fifty years of *The Christian Century*, an undenominational, international magazine which is slanted primarily for liberals. What religious questions were men asking and trying to answer in yesteryear? What about the problems facing us in the current scene? These and many other questions are dealt with in these ninety-eight highlights that spot the trends, the follies and fancies and the gains of an era.

Pacemakers of Christian Thought by JAMES WM. McCLENDON. Broadman Press. 1962. 68 pp. \$1.00.

The Shape of Faith by G. HUGH WAMBLE. Broadman Press. 1962. 88 pp. \$1.00.

These are two paperbacks in the **Star Series** of Broadman Press. **Pacemakers** presents the distinctive beliefs and contributions of such theologians as Barth, Niebuhr, Temple, Brunner, Tillich, Bultmann, etc. **Shape** is an introduction to the distinctive features of the seven major denominations in America—Baptists,

Congregationalists, Disciples of Christ, Episcopalians, Lutherans, Methodists and Presbyterians.

As Christians Face Rival Religions by GERALD COOKE. Association Press. 1962. 190 pp. \$3.75.

The world has become one and Christianity confronts rival religions around the world. What is to be its attitude, its position? The author is on solid ground when he says we must understand the other religions and other cultures of the world. There is a real question, however, whether or not he is on solid ground in the latter part of this statement: "Christ is therefore irreplaceable for the Christian. *It is conceivable that God has not so revealed these aspects of his nature elsewhere so clearly and dramatically*" (p. 169). Was not God in Christ reconciling *the world* unto himself?

Sermons for the Junior Congregation by GEORGE W. BOWMAN III. Baker Book House. 1962. 118 pp. \$1.95.

The Church at Worship by BERNARD SCHALM. Baker Book House. 1962. 108 pp. \$1.95.

Two more books in the **Minister's Handbook Series** by Baker. There are some intriguing titles among the junior sermons. The renewed concern for the church at worship is emphasized in the second book by the head of the New Testament Department, Christian Training Institute, Edmonton, Canada.

Sermons from the Psalms by

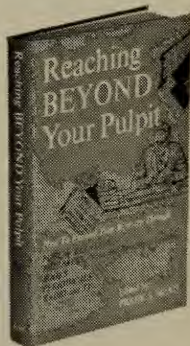
CALVIN P. SWANK. Baker Book House. 1962. 122 pp. \$2.50.

The Psalms belong both to the Jews and to Christians. These poetic masterpieces are profound expressions of the devotional spirit of the ancient Hebrews but they speak warmly to our hearts today. Dr. Swank captures a great deal of the devotional warmth of the psalms from which he preaches.

Teaching Moral and Spiritual Values by GRACE LANGDON and IRVING W. STOUT. John Day, 1962. 124 pp. \$3.00.

The nation is strong only as individuals are strong. And individuals are strong only as they learn spiritual and moral values in the home. "What

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can be done about juvenile delinquency?" Our authors say: "The answer lies in the teaching of spiritual and moral values at home and in helping a child to learn to love them and to live them." But how? The authors seek to help parents know how. Special treatment is given to ten virtues—honesty, truthfulness, courage, responsibility, generosity, patience, humility, gratitude, love and joy. If some military families try this book out, the editors of THE CHAPLAIN would like to hear from you. We'd like to know: Does it really work?

The United Nations—Structure for Peace by ERNEST A. GROSS. Council on Foreign Relations. 1962. 132 pp. \$1.25.

Should the U.S. pull out of the U.N.? How can we maintain our own self-interest as a nation while cooperating with other nations? If not the U.N., what is the alternative? How can we advance the general objectives both of our foreign policy and those of the Charter of the U.N.? This little book evaluates the record of the U.N. but it also shows how the U.N. might be employed more effectively in the struggle toward a just and stable order among nations.

Communism and the Theologians by C. C. WEST. Westminster. 1958. 399 pp. \$6.00.

How do the theologians suggest that Christianity meet the challenge of communism? Not by a blatant anti-communism but by two things: first a recognition of our complete solidarity with a world which has lost

its self-confidence in a revolutionary age. We are not dealing with abstractions, theories, but life, flesh-and-blood, here on this earth. Second, the ministry of the gospel to the world, including communists. These are the two things this book is about. Dr. West examines the writings of the five theologians—Brunner, Hromadka, Tillich, Niebuhr and Barth—and comes to the following conclusions: All Christians bear a real responsibility for the defense of the non-communist world, for the development of responsible society, for the renewal of the church and for personally presenting the claims of Christ to communists.

The Nature of Man. Edited by SIMON DONIGER. Harper. 1962. 264 pp. \$6.00.

These are key essays which consider man in theological and psychological perspective. Writers include Paul Tillich, Karl Menninger, Karen Horney, Carl Rogers, Seward Hiltner, Franz Alexander and many others. The three important areas considered are:

- I. Views of Man's Nature. Man's capacity to trust; man's depravity; the relation of man's "existential" and "essential" nature; etc.
- II. Good and Evil in Man. Man's pessimism and optimism; man's need for love and growth; his trustworthiness; man's conscience.
- III. Man's Problems and Potentialities. Maturity; woman; the question, "Can human nature change?"; hope; a theology for modern man.

Science and Religion. Edited by JOHN CLOVER MONSMA. G. P. Putnam. 1962. 253 pp. \$3.95.

A few years ago Dr. Monsma brought out a volume entitled *The Evidence of God in an Expanding Universe* (Putnam's. 1958). It consisted of statements of forty American scientists, giving their faith in God. Now this companion volume contains statements of twenty-three outstanding American clergymen on science and religion. They tell how modern science has affected their innermost beliefs. In earlier days, there were some ministers who were fearful of the findings of science and took their stand against it; and some skeptics felt that science would replace religion. However, today—and it is good to see the evidence in this volume—science and religion are friends—or “A Partnership” as Dr. G. Ernest Thomas expresses it.

The Precarious Vision by PETER L. BERGER. Doubleday. 1961. 238 pp. \$3.95.

This book was written by a highly original sociologist. The “precarious” vision is the one we see of a world we can no longer take for granted, but a very questionable one. The question is: “Can a truly contemporary person be a Christian?” A positive answer is given to the question on the basis of Christian faith as it really is, not traditionalism. “There can be no basis for Christian faith except in the encounter with Jesus Christ” (p. 189). And through all the fiction of modern society we must “see men as men and address them as such” (p. 229).

Seven Sins and Seven Virtues by

KARL A. OLSSON. Harper. 1962. 126 pp. \$2.75.

Dr. Olsson begins this book with the words: “I have been given courage to write on saintliness.” The reader will be glad for Dr. Olsson writes interestingly, sharply, penetratingly about sins and virtues. His pen is a rapier, a two-edged sword, and like the words of Nathan it says: “Thou art the man.” The writer's wide knowledge of theology and history and literature shine throughout the volume and the reader will find himself pausing to underline or copy off this sentence or that for his own scrapbook; e.g. “The Scottish woman who heard Niebuhr in the Gifford Lectures put it well. ‘I dinna understand a word he said, but he made God great.’ To make God great—that is essential humanity” (p. 20).

This Is God's World by REUBEN K. YOUNGDAHL. Augustana. 1961. 365 pp. \$3.00.

This is an unusual book of devotions. The author, who is Senior Pastor of Mount Olivet Lutheran Church in Minneapolis, Minn., prepares you for a journey, suggests you get rid of excess baggage, issues you a passport, puts you aboard a plane for the take-off, checks you through customs and then takes you around the world—England, Norway, Sweden, Germany, Italy, USSR, Morocco, Lebanon, Jordan, Japan, and many, many other places; and then brings you back. This world-wide frame for the book will make it useful for missionary groups and families who are trying to look beyond the horizon and see the whole wide world.

Communism and Christian Faith

by LESTER DEKOSTER. Eerdmans. 1962. 158 pp. \$3.50.

This is an enlarged edition of a small book the author did in 1956 on communism. A great deal of philosophy and history and economic theory have been distilled into a small capsule by the author. Such terms as proletariat, bourgeoisie, capitalism, economic determinism, dialectic materialism, and classless society and the like are clearly defined. Although the author suggests a positive program to combat communism, the book is weak in spelling out just what that program should be. A number of notable books in the field likewise are missing from his bibliography.

The Company of the Committed by ELTON TRUEBLOOD. Harper. 1961. 113 pp. \$2.50.

Any book by Trueblood is an event of high significance! This book, according to the author, represents "the best thinking I can do on what seems to me a most urgent question, the question of how the Church of Jesus Christ can be so reconstructed as to play its potential role in the redemption of contemporary civilization." The answer to unfaith, says Trueblood, is the witness of those whose lives are of such a character that their witness is listened to by honest men and women. And we must begin to get a new vision of the church as a fellowship. Likewise we must see how to make love real and demonstrate love in practice. This is a clarion call to make the church "the company of the committed."

On the Road to Christian Unity by SAMUEL MCCREA CAVERT. Harper. 1961. 192 pp. \$3.75.

Dr. Cavert was executive secretary

of the World Council of Churches from 1954-1957 and writes out of a rich background in ecumenical relations. He says at the very start of his book: "From the standpoint of overcoming the age-old divisiveness in the church, the last fifty years have been the richest in Christian history." This book is an appraisal of the five decades. All important questions in the ecumenical movement are dealt with. Some of these are: What are the unsolved ecumenical problems? How about the Roman Catholics and the ecumenical movement? And the non-co-operating Protestants? What is the goal of the ecumenical movement? A very useful book.

Teaching Family Life Education by ELIZABETH S. FORCE. Teachers College, Columbia University. 1962. 38 pp. \$1.00.

Here is an informative account of what one high school has accomplished in cooperation with students, parents, and community to improve family life education.

Words to Live By. Edited by WM. NICHOLS. Simon and Schuster. 1962. 224 pp. \$3.95.

One of the most popular series ever to run in *This Week* (Sunday newspaper supplement magazine) is the "Words to Live By" series. An eminent man selects some quotation from literature that has enabled him to live more worthily and tells what it has meant to him. This is the third book of reprints of these brief articles. They are really good—succinct, easy-to-read, pointed. For example, there is the statement Noguchi made to Eddie Albert in Japan: "Appreciate the moment." Albert comments: "It was

strange that an American like me had to go to Japan to learn how to live." General Trudeau likes the proverb: "Master yourself and you can master anything." Wilfred Peterson commends Phillips Brooks' comment: "Do not pray for tasks equal to your powers. Pray for powers equal to your tasks."

The Evelyn Underhill Reader. Compiled by THOMAS S. KEPLER. Abingdon. 1962. 238 pp. \$5.50.

Evelyn Underhill, the practical mystic of England, who lived from 1875 to 1941, was a prodigious writer. It is good to have this selection of some of her most helpful words. Her friends will appreciate it; and those not acquainted with Evelyn Underhill just must get to know her. She was a great spirit. Note, for example, her word: "We mostly spend those lives conjugating three verbs: to Want, to Have, and to Do. Craving, clutching, and fussing, on the material, political, social, emotional, intellectual—even on the religious—plane, we are kept in perpetual unrest: forgetting that none of these verbs have any ultimate significance, except so far as they are transcended by and included in, the fundamental verb, to Be: and that Being, not wanting, having and doing, is the essence of a spiritual life" (p. 160).

Overcoming Christian Divisions by J. ROBERT NELSON. Association Press. 1962. 128 pp. 50 cents.

New Delhi Speaks. Edited by W. A. VISSER 'T HOOFT. Association Press. 1962. 126 pp. 50 cents.

Christians and the Crisis in Sex

Morality by ELIZABETH and WM. GENNE. Association Press. 1962. 126 pp. 50 cents.

Three new Reflection Books, small paperbacks. The Association Press is doing a great service to the churches in the publication of these small, inexpensive, popular books. Nelson's book is a condensation of the **One Lord, One Church**. The booklet on New Delhi contains the Message of the Assembly to the Churches, the Appeal made to All Governments and Peoples; and finally the reports of the three sections—Witness, Service and Unity. Unfortunately, the book is so small no room was available for interpretation of these reports. The Genné book is an able and condensed account of the findings of the North American Conference on Church and Family held at Green Lake, Wisconsin, April 30 to May 5, 1961.

Young People's Prayers by PERCY R. HAYWARD. Association Press. 1962. 124 pp. 50 cents.

Understanding Your Parents by ERNEST G. OSBORNE. Association Press. 1962. 122 pp. 50 cents.

These are two new Keen-Age Reflection Books. That "keen-age" term apparently stands for "teen-age." It is a keen-age, indeed. These are two old-timers, popular books in the hardback; and it is good now to have them in paperbacks.

I Am Persuaded by DAVID H. C. READ. Scribners. 1961. 182 pp. \$3.00.

David Read, formerly of Edinburgh, is the popular minister of the Madison Avenue Presbyterian Church in New York City. This is his sixth book—a book of sermons that "will inspire the

reader with a determination to face the hard facts of life and to understand that faith does not provide end-results, but strength to reach them." Not many books of sermons get into print so the ones that do must be pretty good. Dr. Read tells of a discussion he was having in a New York taxi with an Asian Christian on what the Church ought to be saying to this modern world when the cabbie turned round and said: "There's only one thing to say, only one thing to say to a world like ours: God loves you. That's all. That's what people need to know and that's what the Church has to tell them. God loves you." This is a sample of some of the fine illustrations you'll find in the book.

In the Beginning: A Journey Through Genesis by JACK FINEGAN. Harper & Brothers. 1962. 150 pp. \$3.50.

The Epistle to the Philippians by KARL BARTH. John Knox Press. 1962. 128 pp. \$2.50.

Finegan's book is an illustration of a good exegetical work for the author combines the latest findings of scholarship with a warm devotional approach.

Karl Barth's commentary on Philippians was translated from the German by James W. Leitch. These were lectures given by Dr. Barth during the Winter Semester of 1926-27. A sample of how good writing lasts!

On Philippians 3:14, "I race toward the goal," Barth comments: "Here the significance of the picture reaches its height: what is behind! what lies ahead! forgetting the former, stretching out to the latter! Man in between

as the point where the decision is made as the pivot of the great inversion, not making up his own mind but having his mind made up, not turning himself the other way round but being turned the other way round, not himself moving but *agomenos penumati theou* (driven by the Spirit of God, Rom. 8:14). That is Paul. That is how he considers himself."

A sample of the vivid words of a master interpreter!

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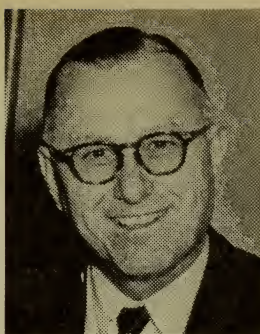
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Left: The Rev. Albin Ray Appelquist, Executive Secretary

Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to
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